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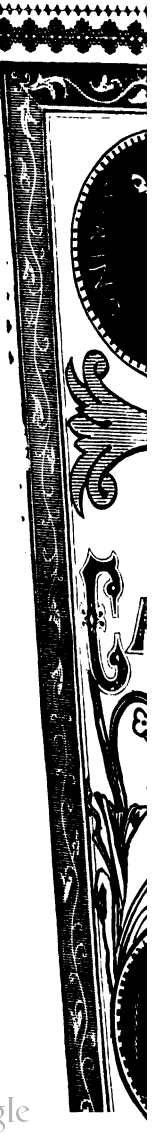
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THE [FIFTEENTH YEAR.]

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FOR

1883.

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Astronomical Calculations for the Year 1883.

Eclipses for 1883.

There will be four eclipses this year, two of the Sun and two of the Moon:

1. A partial eclipse of the Moon, April 22. Invisible in America.
2. A total eclipse of the Sun, May 6. Invisible in the United States.
3. A partial eclipse of the Moon, October 16. Visible in the United States:

PLACE.	BEGINS.	MIDDLE.	ENDS.
	H. M.	H. M.	H. M.
Boston	1 16 mo.	2 11 mo.	3 6 mo.
New York	1 4 mo.	1 59 mo.	2 54 mo.
Washington	12 52 mo.	1 47 mo.	2 42 mo.
Charleston	12 40 mo.	1 35 mo.	2 30 mo.
Chicago	12 10 mo.	1 5 mo.	2 0 mo.
St. Louis	12 0 m.	12 55 mo.	1 50 mo.

4. An annular eclipse of the Sun, October 30. Invisible here; will be partly visible at San Francisco at sunset.

Chronological Cycles.

Dominical Letter	G	Julian Period	6596
Solar Cycle	16	Year of the World (Septuagint)	7391-92
Lunar Cycle or Golden Number	3	Dionysian Period	212
Epact (Moon's age January 1)	22	Jewish Lunar Cycle	19

Morning Stars.

Venus, until September 20.
Mars, until September 1.
Jupiter, after July 5, until October 27.
Saturn, after May 20, until August 26.

Evening Stars.

Venus, after September 20.
Mars, after September 1.
Jupiter, until July 5, after October 27.
Saturn, until May 20, after August 26.

Planets Brightest.

Mercury, March 3, July 2, October 22, rising then just before; also January 2, May 14, September 11, setting then just after the Sun. Venus, January 10. Mars and Jupiter, not this year. Saturn, November 28.

The Four Seasons.

			D.	H.	M.		D.	H.	M.
Winter begins,	1882, December	21	4	45	ev., and lasts		89	1	35
Spring	" 1883, March	20	6	20	ev.,	"	92	19	46
Summer	" 1883, June	21	2	6	ev.,	"	94	2	58
Autumn	" 1883, September	23	5	4	mo.,	"	89	5	58
Winter	" 1883, December	21	11	2	ev.	Tropical year	365	6	17

Church Days and Cycles of Time.

Septuagesima Sunday	Jan.	21	Easter Sunday	March 25
Sexagesima Sunday	Jan.	28	Low Sunday	April 1
Quinquagesima Sunday	Feb.	4	Rogation Sunday	April 29
Ash Wednesday	Feb.	7	Ascension Day	May 3
Quadragesima Sunday	Feb.	11	Whit Sunday	May 13
Mid-Lent Sunday	March	4	Trinity Sunday	May 20
Palm Sunday	March	18	Corpus Christi	May 24
Good Friday	March	23	First Sunday in Advent	Dec. 2

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Days of Obligation to Abstain from Work.

All Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are *not* days of Obligation in the Dioceses of St. Louis, Alton, Peoria, Chicago, Dubuque, Green Bay, Nashville, Santa Fé, St. Joseph, St. Paul; V. A. of Arizona, Colorado, Indian Territory, Montana, and Nebraska; New Orleans, Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, and Brownsville.

On days of Obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

Fasting Days of Obligation.

All the week-days of Lent; the Fridays in Advent; the Ember Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is *never* a fast-day.

[Note.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are *not* fasting days of obligation.]

Abstinence Days.

These are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation' from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

Rates of Postage in force September, 1882.

Letters, prepaid by stamps, 3 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed; if not called for, returned to the writer free, if endorsed with that request. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office, and returned to the writer. *Registering* letters, 10 cents additional. *Drop* or *local* letters, 2 cents each half-ounce, prepaid. Stamped *Postal Cards*, furnished only by Government, 1 cent each; sent to countries in

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the "Postal Union" (see below), if in addition a 1-cent stamp is affixed. If anything else is pasted on a postal card, letter postage is charged. *Circulars*, unsealed, with no writing, 1 cent for every 2 ounces to one address.

Miscellaneous Matter.—On transient newspapers and magazines, regular publications designed primarily for advertising purposes or for free circulation at nominal rates, and all printed matter of the third class, except unsealed circulars, the postage is 1 cent for every two ounces or fractional part thereof, and 1 cent for each 2 additional ounces or fractional part thereof. On unsealed circulars, bulbs, cards, manuscripts for books, etc., the postage is 1 cent for each ounce or fractional part thereof. The sender of any article of third-class matter may write his name or address within or on the outside, with the word "from," or may write or print on any package the number and names of the articles enclosed. Addresses upon postal cards and unsealed circulars may be either written, printed, or affixed. The weight of any article of this class is limited to 4 pounds, and it must be so wrapped that the contents may be easily examined without mutilating the wrapper.

Foreign Postage.—To France, Germany, Austria, Hungary, Belgium, Denmark (including Iceland and the Faroe Islands), Egypt, Spain (including the Balearic Isles, the Canary Islands, the Spanish possessions on the northern coast of Africa, and the postal establishments of Spain upon the western coast of Morocco), Great Britain, Ireland (including the island of Malta), Greece, Italy, Luxemburg, Norway, the Netherlands, Portugal (including Madeira and the Azores), Roumania, Russia, Finland, Servia, Sweden, Switzerland, and Turkey, for prepaid letters 5 cents per half-ounce. Unpaid letters, 10 cents. Postal cards, 2 cents each. Newspapers, not over 4 ounces, 2 cents each. Books, other printed matter, patterns, legal documents, photographs, etc., 2 cents for each 2 ounces. Registration fee on all correspondence, 10 cents.

Newspapers and other printed papers, postal cards, and registered articles unpaid or insufficiently prepaid will not be forwarded. Other articles when unpaid or insufficiently paid will be charged as unpaid letters, after deducting the value of the stamped envelopes or postage stamps employed.

To Canada and the British North American States the postage is 3 cents, full prepayment compulsory; to Newfoundland, 5 cents; to Cuba, Aspinwall, Panama, Mexico, 5 cents; to West Indies (except the Bahamas and those embraced in the "Postal Union") by direct mail, 5 cents; to Bahamas, by direct mail, 3 cents; to West Indies, British (except those embraced in the "Postal Union"), via St. Thomas, 13 cents; to Bermuda, 5 cents; to Brazil, 3d of each month, 5 cents; to New Granada, 13 cents; to Peru, 5 cents; to Ecuador, Bolivia, and Chili, 17 cents; to Sandwich Islands, 6 cents. By San Francisco semi-monthly to Japan, China, Singapore, 5 cents. To East Indies, 5 cents.

Newspapers to any part of the United States, to regular subscribers, if published *weekly* or *oftener*, 2 cents a pound; all other periodicals, 3 cents a pound; to be paid in advance at the office of mailing.

Money, in sums not exceeding $50, can be sent safely through the principal post-offices of the United States by buying P. O. Money Orders. Fees: for less than $20, 10 cents; $20 to $30, 15 cents; $30 to $40, 20 cents; $40 to $50, 25 cents.

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Archbishops and Bishops of the United States, September, 1882.

ARCHBISHOPS.

NAME.	ARCHDIOCESE.	RESIDENCE.	DATE OF CONSECRATION.
John Cardinal McCloskey	New York	New York	March 10, 1844.
Most Rev. M. A. Corrigan, D.D., Coadj	"	"	May 4, 1873.
James Gibbons, D.D	Baltimore	Baltimore, Md	Aug. 16, 1868.
C. J. Seghers	Oregon	Portland, Oregon	June 29, 1873.
Peter R. Kenrick, D.D	St. Louis	St. Louis, Mo	Nov. 30, 1841.
John B. Purcell, D.D	Cincinnati	Cincinnati, Ohio	Oct. 13, 1833.
J. S. Alemany, D.D	San Francisco	San Francisco, Cal	June 30, 1850.
John B. Lamy, D.D	Santa Fé	Santa Fe, N. M	Nov. 24, 1850.
James F. Wood, D.D	Philadelphia	Philadelphia, Pa	April 26, 1857.
N J. Perché, D.D	New Orleans	New Orleans, La	May 1, 1870.
John J. Williams, D.D	Boston	Boston, Mass	March 11, 1866.
Michael Heiss, D.D	Milwaukee	Milwaukee, Wis	Sept. 6, 1868.
P. A. Feehan, D.D	Chicago	Chicago, Ill	Nov. 1, 1865.

BISHOPS.

Right Rev. F. Mora, D.D	Monterey	Los Angeles, Cal	Aug. 3, 1873.
James A. Healy, D.D	Portland	Portland, Me	June 2, 1875.
F. Janssens, D.D	Natchez	Natchez, Miss	May 1, 1881.
Joseph Dwenger, D.D	Fort Wayne	Fort Wayne, Ind	April 14, 1872.
	Charleston	Charleston, S. C	
L. S. McMahon, D.D	Hartford	Hartford, Ct	Aug. 10, 1879.
John Moore, D.D	St. Augustine	St. Augustine, Fla	May 13, 1877.
James O'Connor, D.D	Nebraska	Omaha, Neb	Aug. 20, 1876.
Thomas L. Grace, D.D	St. Paul	St. Paul, Minn	July 24, 1859.
John Ireland, D.D., Coadj	"	" "	Dec. 21, 1875.
John Quinlan, D.D	Mobile	Mobile, Ala	Dec. 4, 1859.
John Tuigg, D.D	Pittsburgh	Pittsburgh, Pa	March 19, 1876.
E. O'Connell, D.D	Grass Valley	Marysville, Cal	Feb. 3, 1861.
Patrick Monogue, D.D., Coadj	"	Virginia City, Nev	Jan. 16, 1881.
J. A. Watterson, D.D	Columbus	Columbus, Ohio	Aug. 8, 1880.
N. A. Gallagher	Galveston	Galveston, Texas	April 30, 1882.
Louis De Goesbriand, D.D	Burlington	Burlington, Vt	Oct. 30, 1853.
	Nashville	Nashville, Tenn	
Fcs. McNeirny, D.D	Albany	Albany, N. Y	April 21, 1872.
W. H. Elder, D.D., Coadj	Cincinnati	Cincinnati, Ohio	May 3, 1857.
F. X. Leray, D.D., Coadj	New Orleans	New Orleans	April 22, 1877.
John Hennessy, D.D	Dubuque	Dubuque, Iowa	Sept. 30, 1866.

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	Edward Fitzgerald, D.D.	Little Rock	Little Rock, Ark.	Feb. 3, 1867.
	William McCloskey, D.D.	Louisville	Louisville, Ky.	May 24, 1868.
	John J. Kain, D.D.	Wheeling	Wheeling, West Va.	May 23, 1875.
	Ægidius Junger, D.D.	Nesqually	Vancouver, W. T.	Oct. 28, 1879.
	Richard Gilmour, D.D.	Cleveland	Cleveland, Ohio	April 14, 1872.
	F. S. Chatard, D.D.	Vincennes	Indianapolis, Ind.	May 12, 1878.
	John J. Keane, D.D.	Richmond	Richmond, Va.	Aug. 25, 1878.
	Louis M. Fink, D.D.	Leavenworth	Leavenworth, Kansas	June 11, 1871.
	John Loughlin, D.D.	Brooklyn	Brooklyn, N. Y.	Oct. 30, 1853.
		Natchitoches	Natchitoches, La.	
	J. F. Shanahan, D.D.	Harrisburg	Harrisburg, Pa.	July 12, 1868
	William O'Hara, D.D.	Scranton	Scranton, Pa.	July 12, 1868
	B. J. McQuaid, D.D.	Rochester	Rochester, N. Y.	July 12, 1868.
	F. X. Krautbauer, D.D.	Green Bay	Green Bay, Wis.	June 29, 1875.
Most Rev.	C. J. Seghers, Adm.	Idaho	Portland, Oregon	
Right Rev.	Tobias Mullen, D.D.	Erie	Erie, Pa.	Aug. 2, 1868.
	J. P. Machebeuf, D.D.	Colorado	Denver City, Col.	Aug. 16, 1868.
	Thomas A. Becker, D.D.	Wilmington	Wilmington, Del.	Aug. 16, 1868.
	H. P. Northup, D.D.	North Carolina	Wilmington, N. C.	Jan. 8, 1882.
	Killian Flasch, D.D.	La Crosse	La Crosse, Wis.	Aug. 24, 1881.
	W. M. Wigger, D.D.	Newark	Newark, N. J.	Oct. 18, 1881.
	Stephen V. Ryan, D.D.	Buffalo	Buffalo, N. Y.	Nov. 8, 1868.
	J. B. Vertin, D.D.	Marquette	Marquette, Mich.	Sept. 14, 1879.
	W. H. Gross, D.D.	Savannah	Savannah, Ga.	April 27, 1873.
	A. M. Toebbe, D.D.	Covington	Covington, Ky.	Jan. 9, 1870.
	C. H. Borgess, D.D.	Detroit	Detroit, Mich.	April 24, 1870.
	P. J. Baltes, D.D.	Alton	Alton, Ill.	Jan. 23, 1870.
	P. T. O'Reilly, D.D.	Springfield	Springfield, Mass.	Sept. 25, 1870.
	P. J. Ryan, D.D., Coadj.	St. Louis	St. Louis, Mo.	April 14, 1872.
	T. F. Hendricken, D.D.	Providence	Providence, R. I.	April 28, 1872.
	E. P. Wadhams, D.D.	Ogdensburg	Ogdensburg, N. Y.	May 5, 1872.
	D. Manucy, D.D.	Brownsville	Brownsville, Texas	Dec. 8, 1874.
	J. C. Neraz, D.D.	San Antonio	San Antonio, Texas	Dec. 8, 1874.
	J. B. Salpointe, D.D.	Arizona	Tucson, Arizona	June 20, 1869.
	R. Seidenbush, D.D.	N. Minnesota	St. Cloud, Minn.	May 30, 1875.
	J. L. Spalding, D.D.	Peoria	Peoria, Ill.	May 1, 1877.
	Martin Marty, O.S.B.	Dakota	Yankton, D. T.	Feb. 1, 1880.
	J. B. Brondel, D.D.	Vancouver	Vancouver, W. T.	Dec. 14, 1879.
	John J. Hogan, D.D.	Kansas City	Kansas City, Mo.	Sept. 13, 1868.
	J. McMullen, D.D.	Davenport	Davenport, Iowa	July 25, 1881.
	M. J. O'Farrell, D.D.	Trenton	Trenton, N. J.	Nov. 1, 1881.
	Isidore Robot, D.D.	Indian Territory	Atoka, I. T.	
		Grand Rapids		

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter	1	8 11 mo.	7 59 mo.	7 47 mo.	7 35 mo.	7 5 mo.
New Moon.....	9	1 15 mo.	1 3 mo.	12 51 mo.	12 39 mo.	12 9 mo.
First Quarter....	15	8 3 ev.	7 51 ev.	7 39 ev.	7 27 ev.	6 57 ev.
Full Moon.....	23	2 31 mo.	2 19 mo.	2 7 mo.	1 55 mo.	1 25 mo.
Last Quarter.....	31	5 42 mo.	5 30 mo.	5 18 mo.	5 6 mo.	4 36 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	M	7 30	4 38	morn.	7 24	4 44	morn.	7 19	4 49	morn.	7 4	5 4	morn.
2	Tu	7 30	4 39	12 53	7 24	4 45	12 49	7 19	4 50	12 46	7 4	5 5	12 41
3	W	7 30	4 40	1 58	7 24	4 46	1 54	7 19	4 51	1 52	7 4	5 6	1 46
4	Th	7 30	4 41	2 50	7 24	4 47	2 45	7 19	4 52	2 42	7 4	5 7	2 36
5	Fr	7 30	4 42	3 49	7 24	4 48	3 44	7 19	4 53	3 41	7 4	5 8	3 36
6	Sa	7 30	4 43	4 38	7 24	4 49	4 33	7 19	4 54	4 20	7 4	5 8	4 14
7	S	7 30	4 44	5 28	7 24	4 50	5 23	7 19	4 55	5 19	7 4	5 9	5 14
8	M	7 30	4 45	6 32	7 24	4 51	6 27	7 19	4 56	6 23	7 4	5 10	6 18
9	Tu	7 30	4 46	sets.	7 24	4 52	sets.	7 19	4 57	sets.	7 4	5 11	sets.
10	W	7 29	4 47	6 45	7 24	4 53	6 50	7 19	4 58	6 54	7 4	5 12	6 59
11	Th	7 29	4 48	7 56	7 23	4 54	8 1	7 18	4 59	8 5	7 4	5 12	8 10
12	Fr	7 29	4 49	9 5	7 23	4 55	9 9	7 18	5 0	9 13	7 4	5 13	9 14
13	Sa	7 28	4 50	10 10	7 23	4 56	10 15	7 18	5 1	10 18	7 4	5 14	10 22
14	S	7 28	4 51	11 12	7 22	4 57	11 16	7 17	5 2	11 19	7 4	5 15	11 21
15	M	7 27	4 53	morn.	7 22	4 58	morn.	7 17	5 3	morn.	7 3	5 16	morn.
16	Tu	7 27	4 54	12 21	7 22	4 59	12 17	7 17	5 4	12 16	7 3	5 17	12 13
17	W	7 26	4 55	1 21	7 21	5 0	1 17	7 16	5 5	1 14	7 3	5 18	1 10
18	Th	7 26	4 56	2 20	7 21	5 1	2 15	7 16	5 6	2 13	7 2	5 19	2 9
19	Fr	7 25	4 58	3 14	7 20	5 3	3 9	7 15	5 7	3 6	7 2	5 20	3 0
20	Sa	7 24	4 59	4 4	7 19	5 4	3 59	7 14	5 8	3 56	7 2	5 21	3 50
21	S	7 23	5 0	4 52	7 18	5 5	4 48	7 14	5 9	4 46	7 1	5 22	4 40
22	M	7 22	5 1	6 4	7 18	5 6	5 59	7 13	5 10	5 56	7 1	5 23	5 51
23	Tu	7 22	5 3	rises.	7 17	5 8	rises.	7 12	5 12	rises.	7 0	5 24	rises.
24	W	7 21	5 4	6 24	7 16	5 9	6 29	7 12	5 13	6 31	7 0	5 25	6 37
25	Th	7 20	5 5	7 24	7 15	5 10	7 28	7 11	5 14	7 31	7 0	5 26	7 36
26	Fr	7 20	5 6	8 25	7 15	5 11	8 29	7 10	5 15	8 32	6 59	5 27	8 38
27	Sa	7 19	5 7	9 26	7 14	5 12	9 30	7 10	5 16	9 33	6 59	5 28	9 37
28	S	7 18	5 9	10 30	7 13	5 13	10 34	7 9	5 17	10 36	6 58	5 29	10 42
29	M	7 17	5 10	11 38	7 12	5 15	11 42	7 8	5 19	11 44	6 58	5 30	11 48
30	Tu	7 16	5 11	morn.	7 12	5 16	morn.	7 8	5 20	morn.	6 57	5 31	morn.
31	W	7 15	5 13	12 52	7 11	5 17	12 50	7 7	5 21	12 48	6 56	5 32	12 44

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D. of Mon.	Day of Week.	CALENDAR.
1	Monday	Circumcision of our Lord. Epist. Tit. ii. 11-15; Gosp. Luke ii. 21.
2	Tuesday	Octave of St. Stephen.
3	Wednesday	Octave of St. John. *Abp. Hughes died*, 1864.
4	Thursday	Octave of the Holy Innocents. *Mother Seton died*, 1821.
5	Friday	Vigil of the Epiphany. *Bp. Neuman, Philadelphia, died*, 1860.
6	Saturday	Epiphany of our Lord. Less. Is. lx. 1-6; Gosp. Matt. ii. 1-12.
7	SUNDAY	Sunday within the Octave of Epiphany. Epist. Rom. xii. 1-5; Gosp. Luke ii. 42-52.
8	Monday	Of the Octave. *Cons. Bp. Northrop, Wilmington*, 1882.
9	Tuesday	Of the Octave. *Cons. Bp. Toebbe, Covington*, 1870.
10	Wednesday	Of the Octave
11	Thursday	Of the Octave. St. Hyginus, Pope and Martyr.
12	Friday	Of the Octave.
13	Saturday	Octave of the Epiphany.
14	SUNDAY	Second Sunday after Epiphany. FEAST OF THE HOLY NAME OF JESUS. Less. Acts iv. 8-12; Gosp. Luke ii. 21; Last Gosp. John ii. 1-11. *Bp. McGill, Richmond, died*, 1872.
15	Monday	St. Paul, First Hermit. St. Maur, Abbot.
16	Tuesday	St. Marcellus, Pope and Martyr. *Cons. Bp. Manogue, Grass Valley*, 1881.
17	Wednesday	St. Anthony, Abbot.
18	Thursday	Chair of St. Peter at Rome. St. Prisca, Virgin and Martyr.
19	Friday	St. Canute, King and Martyr. *Bp. Baraga, Sault-Ste.-Marie, died*, 1868.
20	Saturday	SS. Fabian (Pope) and Sebastian, Martyrs.
21	SUNDAY	Septuagesima Sunday. Epist. 1 Cor. ix. 24-x. 5; Gosp. Matt. xx. 1-16.
22	Monday	SS. Vincent and Anastasius, Martyrs.
23	Tuesday	Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. *Cons. Bp. Baltes, Alton*, 1870.
24	Wednesday	St. Timothy, Bishop and Martyr.
25	Thursday	Conversion of St. Paul.
26	Friday	St. Polycarp, Bishop and Martyr.
27	Saturday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
28	SUNDAY	Sexagesima Sunday. Epist. 2 Cor. xi. 19-xii. 9; Gosp. Luke viii. 4-15.
29	Monday	St. Francis of Sales, Bishop, Confessor, and Doctor of the Church. *Abp. Maréchal, Baltimore, died*, 1828.
30	Tuesday	St. Martina, Virgin and Martyr.
31	Wednesday	St. Peter Nolasco, Confessor.

NOTE.—The red lines denote Sundays and Holydays of Obligation.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
New Moon.....	7	1 26 ev.	1 14 ev.	1 2 ev.	12 50 ev.	12 20 ev.
First Quarter....	14	4 51 mo.	4 39 mo.	4 27 mo.	4 15 mo.	3 45 mo.
Full Moon.....	21	7 34 ev.	7 22 ev.	7 10 ev.	6 58 ev.	6 28 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, MICHIGAN, WISCONSIN, IOWA, and OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Th	7 14	5 14	1 53	7 10	5 18	1 51	7 6	5 22	1 49	6 56	5 32	1 44
2	Fr	7 13	5 15	2 42	7 9	5 19	2 39	7 5	5 23	2 36	6 55	5 33	2 31
3	Sa	7 11	5 16	3 32	7 7	5 20	3 29	7 4	5 24	3 26	6 54	5 34	3 21
4	S	7 10	5 18	4 17	7 6	5 22	4 14	7 3	5 25	4 11	6 53	5 35	4 8
5	M	7 9	5 19	5 9	7 5	5 23	5 6	7 2	5 26	5 3	6 52	5 36	5 0
6	Tu	7 8	5 20	5 59	7 4	5 24	5 56	7 1	5 27	5 53	6 51	5 37	5 47
7	W	7 7	5 22	sets.	7 3	5 25	sets.	7 0	5 28	sets.	6 50	5 38	sets.
8	Th	7 6	5 23	6 49	7 2	5 26	6 52	6 59	5 29	6 55	6 49	5 39	6 59
9	Fr	7 5	5 25	7 51	7 1	5 28	7 54	6 58	5 31	7 57	6 48	5 40	8 2
10	Sa	7 4	5 26	8 47	7 0	5 29	8 50	6 57	5 32	8 53	6 47	5 41	8 58
11	S	7 2	5 27	9 48	6 59	5 30	9 51	6 56	5 33	9 54	6 46	5 42	9 59
12	M	7 1	5 29	10 49	6 58	5 31	10 52	6 55	5 34	10 55	6 46	5 43	10 59
13	Tu	7 0	5 30	11 51	6 57	5 33	11 53	6 54	5 35	11 56	6 45	5 44	11 59
14	W	6 58	5 31	morn.	6 54	5 34	morn.	6 53	5 36	morn.	6 44	5 45	morn.
15	Th	6 57	5 33	12 53	6 53	5 36	12 51	6 52	5 38	12 49	6 43	5 46	12 44
16	Fr	6 55	5 34	1 48	6 51	5 37	1 45	6 50	5 39	1 42	6 42	5 46	1 37
17	Sa	6 54	5 35	2 41	6 50	5 38	2 38	6 49	5 40	2 35	6 41	5 47	2 30
18	S	6 52	5 36	3 25	6 49	5 40	3 22	6 48	5 41	3 19	6 40	5 48	3 13
19	M	6 51	5 38	4 33	6 48	5 41	4 30	6 47	5 42	4 27	6 39	5 49	4 22
20	Tu	6 50	5 39	5 44	6 46	5 43	5 41	6 46	5 43	5 38	6 38	5 50	5 33
21	W	6 48	5 41	rises.	6 45	5 44	rises.	6 44	5 45	rises.	6 37	5 50	rises.
22	Th	6 47	5 42	6 57	6 43	5 45	7 0	6 43	5 46	7 3	6 36	5 51	7 8
23	Fr	6 45	5 43	8 3	6 42	5 47	8 6	6 41	5 47	8 9	6 35	5 52	8 14
24	Sa	6 44	5 45	8 49	6 40	5 48	8 52	6 40	5 48	8 55	6 34	5 53	9 1
25	S	6 42	5 46	9 37	6 38	5 49	9 40	6 38	5 49	9 43	6 32	5 54	9 48
26	M	6 40	5 47	10 27	6 37	5 50	10 30	6 37	5 50	10 33	6 31	5 55	10 38
27	Tu	6 38	5 48	11 39	6 36	5 51	11 41	6 35	5 51	11 43	6 30	5 56	11 48
28	W	6 37	5 49	morn.	6 35	5 52	morn.	6 34	5 52	morn.	6 29	5 57	morn.

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D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	St. Ignatius, Bishop and Martyr. *Cons. Bp. Marty, Dakota*, 1880. *Bp. Miles, Nashville, died*, 1860.
2	Friday	PURIFICATION OF THE B. V. M. CANDLEMAS DAY. Less. Malach. iii. 1–4; Gosp. Luke ii. 22–32.
3	Saturday	St. Hilary, Bishop, Confessor, and Doctor of the Church (Jan. 14). St. Blaise, Bishop and Martyr. *Cons. Bps. Fitzgerald, Little Rock*, 1867, *and O'Connell, Marysville*, 1861.
4	SUNDAY	**Quinquagesima Sunday.** Epist. 1 Cor. xiii. 1–13; Gosp. Luke xviii. 31–43. *Bp. Flaget, Louisville, died*, 1850.
5	Monday	St. Agatha, Virgin and Martyr.
6	Tuesday	St. Titus, Bishop and Confessor. *Bp. Connolly, N. Y., died*, 1825.
7	Wednesday	ASH WEDNESDAY; beginning of Lent. Less. Joel ii. 12–19; Gosp. Matt. vi. 16–21. *Abp. Spalding, Baltimore, died*, 1872.
8	Thursday	St. John of Matha, Confessor.
9	Friday	Most Holy Passion of our Lord. St. Apollonia, Virgin and Martyr.
10	Saturday	St. Scholastica, Virgin and Martyr.
11	SUNDAY	**First Sunday in Lent.** Epist. 2 Cor. vi. 1–10; Gosp. Matt. iv. 1–11.
12	Monday	St. Agnes, Virgin and Martyr (Jan. 21).
13	Tuesday	St. Andrew Corsini, Bishop and Confessor (Feb. 4). *Bp. Fitzpatrick, Boston, died*, 1866.
14	Wednesday	St. Romuald, Abbot (Feb. 7). St. Valentine, Martyr. Ember Day.
15	Thursday	St. Raymond of Peñafort, Confessor (Jan. 28). SS. Faustinus and Jovita, Martyrs.
16	Friday	Most Holy Crown of Thorns. Ember Day.
17	Saturday	Feria. Ember Day.
18	SUNDAY	**Second Sunday in Lent.** Epist. 1 Thess. iv. 1–7; Gosp. Matt. xvii. 1–9.
19	Monday	Feria. *Bp. Loras, Dubuque, died*, 1858.
20	Tuesday	Feria. *Election of Leo XIII., Pope*, 1878.
21	Wednesday	Feria.
22	Thursday	Chair of St. Peter at Antioch. *Bp. Cretin, St. Paul, died*, 1857.
23	Friday	Most Holy Lance and Nails.
24	Saturday	ST. MATHIAS, APOSTLE.
25	SUNDAY	**Third Sunday in Lent.** Epist. Eph. v. 1–9; Gosp. Luke xi. 14–28.
26	Monday	St. Peter Damian, Bishop, Confessor, and Doctor of the Church (Feb. 23). *Bp. Lynch, Charleston, died*, 1882.
27	Tuesday	Feria.
28	Wednesday	Feria.

THERE can be no disappointment where the soul's only desire and expectation is to meet His adored will and fulfil it.—*Mother Seton.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter	2	12 42 mo.	12 30 mo.	12 18 mo.	12 6 mo.	11 36 ev. 1
New Moon	8	11 47 ev.	11 35 ev.	11 23 ev.	11 11 ev.	10 46 ev.
First Quarter....	15	3 47 ev.	3 35 ev.	3 23 ev.	3 11 ev.	2 46 ev.
Full Moon.....	23	1 20 ev.	1 8 ev.	12 56 ev.	12 44 ev.	12 14 ev.
Last Quarter.....	31	3 37 ev.	3 25 ev.	3 13 ev.	3 1 ev.	2 31 ev.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Th	6 36	5 50	12 51	6 34	5 52	12 49	6 33	5 53	12 47	6 28	5 58	12 45
2	Fr	6 34	5 51	1 52	6 32	5 53	1 50	6 31	5 54	1 48	6 27	5 58	1 46
3	Sa	6 33	5 52	2 46	6 31	5 54	2 44	6 30	5 55	2 42	6 26	5 59	2 40
4	S	6 31	5 54	3 35	6 29	5 55	3 33	6 28	5 56	3 31	6 25	6 0	3 30
5	M	6 29	5 55	4 28	6 28	5 56	4 26	6 27	5 57	4 24	6 24	6 1	4 22
6	Tu	6 28	5 56	4 58	6 27	5 57	4 56	6 26	5 58	4 54	6 23	6 1	4 54
7	W	6 26	5 58	5 32	6 25	5 59	5 30	6 24	5 59	5 28	6 22	6 2	5 25
8	Th	6 25	5 59	sets.	6 24	6 0	sets.	6 23	6 0	sets.	6 21	6 3	sets.
9	Fr	6 23	6 0	7 32	6 22	6 1	7 34	6 21	6 1	7 36	6 20	6 3	7 38
10	Sa	6 21	6 1	8 38	6 20	6 2	8 40	6 19	6 2	8 42	6 19	6 4	8 44
11	S	6 19	6 2	9 33	6 18	6 3	9 34	6 18	6 3	9 36	6 17	6 5	9 38
12	M	6 17	6 3	10 34	6 16	6 4	10 35	6 16	6 4	10 36	6 16	6 6	10 38
13	Tu	6 16	6 4	11 31	6 15	6 5	11 32	6 15	6 5	11 33	6 14	6 6	11 35
14	W	6 14	6 6	morn.	6 13	6 6	morn.	6 13	6 6	morn.	6 13	6 7	morn.
15	Th	6 12	6 7	12 31	6 12	6 7	12 30	6 12	6 7	12 28	6 11	6 8	12 26
16	Fr	6 10	6 8	1 15	6 10	6 8	1 14	6 10	6 8	1 12	6 10	6 9	1 10
17	Sa	6 9	6 9	2 1	6 9	6 9	2 0	6 9	6 9	1 59	6 9	6 9	1 57
18	S	6 7	6 10	2 41	6 7	6 10	2 40	6 7	6 10	2 39	6 8	6 10	2 37
19	M	6 5	6 11	3 16	6 5	6 11	3 15	6 5	6 11	3 14	6 6	6 11	3 12
20	Tu	6 3	6 12	3 48	6 3	6 12	3 47	6 3	6 12	3 46	6 5	6 11	3 44
21	W	6 2	6 14	4 19	6 2	6 13	4 18	6 2	6 13	4 17	6 3	6 12	4 15
22	Th	6 0	6 15	4 50	6 1	6 14	4 51	6 1	6 14	4 52	6 2	6 13	4 53
23	Fr	5 59	6 16	rises.	6 0	6 15	rises.	5 58	6 15	rises.	6 1	6 14	rises.
24	Sa	5 57	6 17	7 30	5 58	6 16	7 29	5 56	6 16	7 28	5 59	6 14	7 26
25	S	5 55	6 19	8 38	5 56	6 17	8 37	5 55	6 17	8 36	5 58	6 15	8 34
26	M	5 53	6 20	9 47	5 54	6 18	9 46	5 54	6 18	9 45	5 56	6 16	9 43
27	Tu	5 52	6 21	10 34	5 53	6 19	10 33	5 53	6 19	10 32	5 55	6 16	10 30
28	W	5 50	6 22	11 58	5 52	6 20	11 57	5 52	6 20	11 56	5 54	6 17	11 54
29	Th	5 48	6 23	morn.	5 50	6 21	morn.	5 51	6 20	morn.	5 53	6 18	morn.
30	Fr	5 46	6 24	12 48	5 48	6 22	12 49	5 49	6 21	12 50	5 52	6 18	12 52
31	Sa	5 44	6 25	1 30	5 46	6 23	1 31	5 47	6 22	1 32	5 50	6 19	1 34

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D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	Feria.
2	Friday	Five Wounds of our Lord.
3	Saturday	Feria.
4	SUNDAY	Fourth Sunday in Lent. Epist. Gal. iv. 22-31; Gosp. John vi. 1-15. *Coronation of Leo XIII., Pope*, 1878. *Bp. Lefevre, Detroit, died*, 1869.
5	Monday	St. Casimir, King and Confessor (March 4).
6	Tuesday	Feria. *Bp. Reynolds, Charleston, died*, 1855.
7	Wednesday	St. Thomas Aquinas, Confessor and Doctor of the Church. SS. Perpetua and Felicitas, Martyrs.
8	Thursday	St. John of God, Confessor.
9	Friday	Most Precious Blood of our Lord.
10	Saturday	The Forty Martyrs. *Cons. Card. McCloskey, New York*, 1844.
11	SUNDAY	Passion Sunday. Epist. Heb. ix. 11-15; Gosp. John viii. 46-59. *Cons. Abp. Williams, Boston*, 1866.
12	Monday	St. Gregory I., Pope, Confessor, and Doctor of the Church.
13	Tuesday	St. Frances of Rome, widow (March 9).
14	Wednesday	Feria.
15	Thursday	Feria.
16	Friday	Seven Dolors of the B. V. M.
17	Saturday	St. Patrick, Apostle of Ireland.
18	SUNDAY	Palm Sunday. Epist. Phil. ii. 5-11; Passion, Matt. xxvi. and xxvii.
19	Monday	Feria. *Cons. Bp. Tuigg, Pittsburgh*, 1876.
20	Tuesday	Feria.
21	Wednesday	Feria.
22	Thursday	HOLY THURSDAY. Epist. 1 Cor. xi. 20-32; Gosp. John xiii. 1-15.
23	Friday	GOOD FRIDAY. Less. Osee vi. 1-6 and Exod. xii. 1-11; Passion, John xviii. and xix.
24	Saturday	HOLY SATURDAY. Epist. Col. iii. 1-4; Gosp. Matt. xxviii. 1-7.
25	SUNDAY	Easter Sunday. Epist. 1 Cor. v. 7-8; Gosp. Mark xvi. 1-7.
26	Monday	EASTER MONDAY.
27	Tuesday	EASTER TUESDAY.
28	Wednesday	Of the Octave.
29	Thursday	Of the Octave.
30	Friday	Of the Octave.
31	Saturday	Of the Octave.

OF the past, nothing should remain but sorrow for sin; of the future, nothing anticipated but the hope of heaven; of the present, one sole and only aim to fulfil in every moment His adorable will.—*Mother Seton.*

TO live forgotten and unloved is a part of Christian perfection.—*Mother Seton.*

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
New Moon	7	8 53 mo.	8 40 mo.	8 28 mo.	8 16 mo.	7 46 mo.
First Quarter....	14	4 5 mo.	3 53 mo.	3 41 mo.	3 29 mo.	2 59 mo.
Full Moon.....	22	6 43 mo.	6 31 mo.	6 19 mo.	6 7 mo.	5 37 mo.
Last Quarter.....	30	2 19 mo.	2 7 mo.	1 55 mo.	1 43 mo.	1 13 mo

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	S	5 43	6 26	2 18	5 45	6 24	2 20	5 46	6 23	2 24	5 49	6 20	2 28
2	M	5 42	6 28	2 58	5 44	6 26	3 0	5 45	6 24	3 5	5 48	6 21	3 9
3	Tu	5 40	6 29	3 33	5 42	6 27	3 35	5 43	6 25	3 38	5 46	6 21	3 42
4	W	5 38	6 30	4 2	5 40	6 28	4 4	5 41	6 26	4 7	5 45	6 22	4 12
5	Th	5 36	6 31	4 33	5 38	6 29	4 35	5 40	6 27	4 40	5 44	6 23	4 44
6	Fr	5 34	6 32	5 8	5 36	6 30	5 10	5 38	6 28	5 13	5 42	6 23	5 17
7	Sa	5 32	6 33	sets.	5 34	6 31	sets.	5 36	6 29	sets.	5 41	6 24	sets.
8	S	5 31	6 34	7 45	5 33	6 32	7 42	5 35	6 30	7 40	5 39	6 25	7 35
9	M	5 29	6 35	8 44	5 31	6 33	8 41	5 33	6 31	8 39	5 38	6 25	8 34
10	Tu	5 27	6 36	9 45	5 29	6 34	9 42	5 31	6 32	9 40	5 37	6 26	9 35
11	W	5 26	6 37	10 43	5 28	6 35	10 41	5 30	6 33	10 39	5 35	6 27	10 34
12	Th	5 24	6 38	11 33	5 26	6 36	11 31	5 28	6 34	11 29	5 34	6 27	11 24
13	Fr	5 23	6 40	morn.	5 25	6 37	morn.	5 27	6 35	morn.	5 33	6 28	morn.
14	Sa	5 21	6 41	12 14	5 24	6 38	12 16	5 26	6 36	12 18	5 32	6 29	12 22
15	S	5 19	6 42	12 53	5 22	6 39	12 55	5 24	6 37	12 57	5 31	6 30	1 1
16	M	5 18	6 43	1 28	5 21	6 40	1 31	5 23	6 38	1 33	5 30	6 30	1 36
17	Tu	5 16	6 44	1 58	5 19	6 41	2 1	5 22	6 39	2 3	5 29	6 31	2 7
18	W	5 14	6 45	2 29	5 17	6 42	2 32	5 20	6 40	2 34	5 28	6 32	2 40
19	Th	5 13	6 47	3 2	5 16	6 44	3 5	5 19	6 41	3 7	5 27	6 32	3 12
20	Fr	5 11	6 48	3 37	5 14	6 45	3 40	5 17	6 42	3 43	5 25	6 33	3 49
21	Sa	5 10	6 49	4 19	5 13	6 46	4 22	5 16	6 43	4 25	5 24	6 34	4 30
22	S	5 8	6 50	rises.	5 11	6 47	rises.	5 14	6 44	rises.	5 23	6 35	rises.
23	M	5 6	6 51	8 34	5 10	6 48	8 30	5 13	6 45	8 28	5 22	6 35	8 23
24	Tu	5 5	6 52	9 43	5 9	6 49	9 40	5 12	6 46	9 38	5 21	6 36	9 34
25	W	5 3	6 53	10 39	5 7	6 50	10 36	5 10	6 46	10 34	5 20	6 37	10 30
26	Th	5 2	6 54	11 13	5 6	6 51	11 10	5 9	6 47	11 8	5 19	6 37	11 4
27	Fr	5 1	6 55	morn.	5 5	6 52	11 59	5 8	6 48	11 57	5 18	6 38	11 54
28	Sa	4 59	6 56	12 1	5 3	6 53	morn.	5 6	6 49	morn.	5 16	6 39	morn.
29	S	4 58	6 58	12 43	5 2	6 54	12 45	5 5	6 50	12 47	5 15	6 39	12 49
30	M	4 56	6 59	1 26	5 0	6 55	1 30	5 3	6 51	1 32	5 14	6 40	1 37

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D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	Low Sunday. Epist. 1 John v. 4–10. Gosp. John xx. 19–31.
2	Monday	ANNUNCIATION OF THE B. V. M. (March 25). *Not a holyday.*
3	Tuesday	ST. JOSEPH, CONFESSOR, SPOUSE OF THE B. V. M. AND PATRON OF THE UNIVERSAL CHURCH (March 19).
4	Wednesday	St. Isidore, Bishop, Confessor, and Doctor of the Church.
5	Thursday	St. Vincent Ferrer, Confessor.
6	Friday	St. Gabriel, Archangel (March 18).
7	Saturday	St. Benedict, Abbot (March 21).
8	SUNDAY	Second Sunday after Easter. Epist. 1 Pet. ii. 21–25; Gosp. John x. 11–16.
9	Monday	St. Francis of Paula, Confessor (April 2).
10	Tuesday	Feria. *Bp. Quarter, Chicago, died,* 1848.
11	Wednesday	St. Leo I., Pope, Confessor, and Doctor of the Church. *Bp. England, Charleston, died,* 1842.
12	Thursday	Office of the Blessed Sacrament.
13	Friday	St. Hermenegild, Martyr.
14	Saturday	Office of the Immaculate Conception. SS. Tiburtius and others, MM. *Cons. Bps. Gilmour, Cleveland; Dwenger, Ft. Wayne; Ryan, St. Louis,* 1872. *Bp. Pellicer, S. Antonio, died,* 1880.
15	SUNDAY	Third Sunday after Easter. FEAST OF THE PATRONAGE OF ST. JOSEPH. Less. Gen. xlix. 22–26; Gosp. Luke iii. 21–23; Last Gosp. John xvi. 16–22.
16	Monday	Feria. *Bp. Timon, Buffalo, died,* 1867.
17	Tuesday	St. Anicetus, Pope and Martyr.
18	Wednesday	Feria.
19	Thursday	Office of the Blessed Sacrament.
20	Friday	Feria.
21	Saturday	St. Anselm, Bishop, Confessor, and Doctor of the Church. *Cons. Bp. McNeirny, Albany,* 1872.
22	SUNDAY	Fourth Sunday after Easter. Epist. James i. 17–21; Gosp. John xvi. 5–14. *Cons. Bp. Leray, Coad. New Orleans,* 1877. *Abp. Eccleston, Baltimore, died,* 1851, *and Bp. Conwell, Philadelphia,* 1842.
23	Monday	St. George, Martyr.
24	Tuesday	St. Fidelis of Sigmaringen, M. *Cons. Bp. Borgess, Detroit,* 1870.
25	Wednesday	ST. MARK, EVANGELIST.
26	Thursday	SS. Cletus and Marcellinus, Popes and Martyrs. *Cons. Abp. Wood, Philadelphia,* 1857.
27	Friday	SS. Soter and Caius, Popes and Martyrs (April 22). *Cons. Bp. Gross, Savannah,* 1873.
28	Saturday	St. Paul of the Cross, Conf. St. Vitalis, M. *Bp. Bazin, Vincennes, died,* 1848. *Cons. Bp. Hendricken, Providence,* 1872.
29	SUNDAY	Fifth Sunday after Easter. St. Peter, Martyr. Epist. 2 Tim. ii. 8–10; Gosp. John xv. 1–7; Last Gosp. John xvi. 23–30.
30	Monday	St. Catherine of Sienna, V. Rogation Day. *Cons. Bp. Gallagher, Galveston,* 1882. *Bp. Garcia, California, died,* 1845.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
New Moon.....	6	5 14 ev.	5 2 ev.	4 50 ev.	4 38 ev.	4 8 ev.
First Quarter....	13	6 10 ev.	5 58 ev.	5 46 ev.	5 34 ev.	5 4 ev.
Full Moon.....	21	10 27 ev.	10 15 ev.	10 3 ev.	9 51 ev.	9 21 ev.
Last Quarter.....	29	9 38 mo.	9 26 mo.	9 14 mo.	9 2 mo.	8 32 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Tu	4 55	7 0	2 7	4 59	6 56	2 12	5 2	6 52	2 19	5 13	6 41	2 22
2	W	4 53	7 1	2 34	4 57	6 57	2 40	5 1	6 53	2 47	5 12	6 42	2 51
3	Th	4 52	7 2	3 6	4 56	6 58	3 12	5 0	6 54	3 17	5 11	6 43	3 22
4	Fr	4 50	7 3	3 36	4 54	6 59	3 41	4 58	6 55	3 47	5 10	6 44	3 52
5	Sa	4 49	7 4	4 6	4 53	7 0	4 11	4 57	6 56	4 17	5 10	6 45	4 21
6	S	4 48	7 6	sets.	4 52	7 1	sets.	4 56	6 57	sets.	5 9	6 45	sets.
7	M	4 47	7 7	8 25	4 51	7 2	8 20	4 55	6 58	8 16	5 8	6 46	8 10
8	Tu	4 46	7 8	9 15	4 50	7 3	9 10	4 54	6 59	9 6	5 7	6 47	9 1
9	W	4 45	7 9	10 6	4 49	7 4	10 1	4 53	7 0	10 0	5 6	6 47	9 56
10	Th	4 44	7 10	10 49	4 48	7 5	10 44	4 52	7 1	10 41	5 5	6 48	10 36
11	Fr	4 43	7 11	11 26	4 47	7 6	11 22	4 51	7 2	11 20	5 5	6 49	11 16
12	Sa	4 42	7 12	11 58	4 46	7 7	11 54	4 50	7 3	11 51	5 4	6 49	11 47
13	S	4 41	7 13	morn.	4 45	7 8	morn.	4 49	7 4	morn.	5 3	6 50	morn.
14	M	4 40	7 14	12 15	4 44	7 9	12 19	4 48	7 5	12 22	5 2	6 51	12 26
15	Tu	4 39	7 15	12 50	4 43	7 10	12 54	4 47	7 6	12 57	5 2	6 51	12 59
16	W	4 38	7 16	1 19	4 42	7 11	1 24	4 46	7 7	1 28	5 1	6 52	1 33
17	Th	4 37	7 17	1 46	4 42	7 11	1 53	4 46	7 7	1 58	5 1	6 53	2 3
18	Fr	4 36	7 18	2 19	4 41	7 12	2 24	4 45	7 8	2 29	5 0	6 53	2 33
19	Sa	4 35	7 19	2 55	4 40	7 13	3 0	4 44	7 9	3 5	5 0	6 54	3 10
20	S	4 34	7 20	3 35	4 40	7 14	3 41	4 44	7 10	3 47	4 59	6 55	3 52
21	M	4 33	7 21	rises.	4 39	7 15	rises.	4 43	7 10	rises.	4 58	6 55	rises.
22	Tu	4 32	7 22	8 43	4 38	7 16	8 38	4 42	7 11	8 33	4 58	6 56	8 28
23	W	4 31	7 23	9 20	4 37	7 17	9 15	4 42	7 12	9 10	4 57	6 57	9 5
24	Th	4 30	7 24	10 21	4 37	7 18	10 15	4 41	7 13	10 10	4 57	6 57	10 5
25	Fr	4 29	7 25	11 6	4 36	7 19	11 1	4 40	7 14	10 57	4 56	6 58	10 52
26	Sa	4 29	7 26	11 41	4 35	7 19	11 38	4 40	7 15	11 35	4 56	6 58	11 31
27	S	4 28	7 27	morn.	4 35	7 20	morn.	4 39	7 16	morn.	4 55	6 59	morn.
28	M	4 28	7 28	12 12	4 34	7 21	12 16	4 39	7 16	12 19	4 55	7 0	12 22
29	Tu	4 27	7 28	12 44	4 34	7 22	12 47	4 38	7 17	12 50	4 55	7 0	12 55
30	W	4 27	7 29	1 12	4 33	7 23	1 16	4 38	7 18	1 20	4 54	7 1	1 25
31	Th	4 26	7 29	1 35	4 32	7 23	1 40	4 37	7 18	1 45	4 54	7 1	1 50

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D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	SS. PHILIP AND JAMES, APOSTLES. Rogation Day. *Cons. Bps. Spalding, Peoria*, 1877; *Janssens, Natchez*, 1881.
2	Wednesday	St. Athanasius, Bishop, Confessor, and Doctor of the Church. Vigil of the Ascension. Rogation Day.
3	Thursday	Ascension of our Lord. HOLYDAY OF OBLIGATION. Less. Acts i. 1-11; Gosp. Mark xvi. 14-20. *Cons. Bp Elder, Cincinnati*, 1857.
4	Friday	St. Monica, Widow. *Cons. Abp. Corrigan, New York*, 1873.
5	Saturday	St. Pius V., Pope and Confessor. *Cons. Bp. Wadhams, Ogdensburg*, 1872.
6	SUNDAY	Sunday in the Octave of the Ascension. St. John before the Latin Gate. Less. Wisd. v. 1-5; Gosp. Matt. xx. 20-23; Last Gosp. John xv. 26-xvi. 4.
7	Monday	St. Stanislaus, Bishop and Martyr. [*Antonio*, 1881.
8	Tuesday	Apparition of St. Michael, Archangel. *Cons. Bp. Neraz, San*
9	Wednesday	St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church.
10	Thursday	Octave of the Ascension. SS. Gordianus and Epimachus, MM.
11	Friday	FINDING OF THE HOLY CROSS (May 3). *Bp. Lavialle, Louisville, died*, 1867.
12	Saturday	Vigil of Pentecost. *Fast.*
13	SUNDAY	Pentecost, or Whit-Sunday. Less. Acts ii. 1-11; Gosp. John xiv. 23-31. *Cons. Bp. Moore, St. Augustine*, 1877.
14	Monday	WHIT-MONDAY.
15	Tuesday	WHIT-TUESDAY.
16	Wednesday	Of the Octave. Ember Day. *Fast.*
17	Thursday	Of the Octave. *Montreal founded*, 1642.
18	Friday	Of the Octave. Ember Day. *Fast.*
19	Saturday	Of the Octave. Ember Day. *Fast.*
20	SUNDAY	Trinity Sunday. Epist. Rom. xi. 33-36; Gosp. Matt. xxviii. 18-20; Last Gosp. Luke vi. 36-42.
21	Monday	St. Antoninus, Bishop and Confessor (May 10).
22	Tuesday	St. John Nepomucen, Martyr. [*Wheeling*, 1875.
23	Wednesday	St. Paschal Baylon, Confessor (May 17). *Cons. Bp. Kain,*
24	Thursday	Corpus Christi. HOLYDAY OF OBLIGATION. Epist. 1 Cor. xi. 23-29; Gosp. John vi. 56-59. *Cons. Bp. McCloskey, Louisville*, 1868.
25	Friday	St. Gregory VII., Pope and Confessor. St. Urban, Pope and Martyr. *First Ordination in the U. S.*, 1793. *Abp. Odin, New Orleans, died*, 1870.
26	Saturday	St. Philip Neri, Confessor. St. Eleutherius, Pope and Martyr.
27	SUNDAY	Sunday in the Octave of Corpus Christi. Epist. 1 John iii. 13-18; Gospel Luke xiv. 16-24.
28	Monday	Of the Octave.
29	Tuesday	Of the Octave. [*bush, St. Cloud*, 1875.
30	Wednesday	Of the Octave. St. Felix, Pope and Martyr. *Cons. Bp. Seiden-*
31	Thursday	Octave of Corpus Christi.

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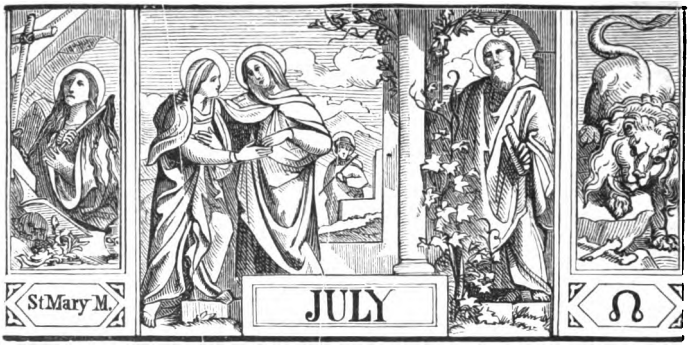
MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
New Moon	5	1 28 mo.	1 16 mo.	1 4 mo.	12 52 mo.	12 22 mo.
First Quarter....	12	9 57 mo.	9 45 mo.	9 33 mo.	9 21 mo.	8 51 mo.
Full Moon.....	20	10 47 mo.	10 35 mo.	10 23 mo.	10 11 mo.	9 41 mo.
Last Quarter.....	27	2 53 ev.	2 41 ev.	2 29 ev.	2 17 ev.	1 47 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Fr	4 25	7 30	2 4	4 32	7 24	2 8	4 37	7 19	2 13	4 54	7 2	2 19
2	Sa	4 25	7 31	2 39	4 31	7 25	2 43	4 37	7 19	2 48	4 53	7 2	2 53
3	S	4 25	7 32	3 12	4 31	7 26	3 17	4 36	7 20	3 22	4 53	7 3	3 27
4	M	4 24	7 32	3 44	4 30	7 26	3 49	4 36	7 20	3 54	4 53	7 3	3 59
5	Tu	4 24	7 33	sets.	4 30	7 27	sets.	4 35	7 21	sets.	4 53	7 4	sets.
6	W	4 23	7 33	8 16	4 29	7 27	8 10	4 35	7 21	8 4	4 52	7 4	8 0
7	Th	4 23	7 34	9 4	4 29	7 28	8 58	4 34	7 21	8 54	4 52	7 5	8 40
8	Fr	4 23	7 34	9 45	4 29	7 29	9 40	4 34	7 22	9 35	4 52	7 5	9 31
9	Sa	4 22	7 35	10 17	4 28	7 29	10 12	4 34	7 23	10 6	4 52	7 6	10 6
10	S	4 22	7 36	10 51	4 28	7 30	10 46	4 34	7 23	10 41	4 52	7 6	10 34
11	M	4 22	7 36	11 21	4 28	7 30	11 18	4 34	7 24	11 14	4 52	7 7	11 7
12	Tu	4 22	7 37	morn.	4 28	7 31	11 59	4 34	7 24	11 55	4 52	7 7	11 50
13	W	4 22	7 37	12 4	4 28	7 31	morn.	4 34	7 25	morn.	4 52	7 8	morn.
14	Th	4 22	7 38	12 31	4 28	7 32	12 20	4 34	7 25	12 24	4 52	7 8	12 27
15	Fr	4 22	7 38	12 54	4 28	7 32	12 57	4 34	7 26	12 59	4 52	7 8	12 59
16	Sa	4 22	7 38	1 24	4 28	7 33	1 29	4 34	7 26	1 33	4 52	7 9	1 39
17	S	4 22	7 39	1 54	4 28	7 33	1 59	4 34	7 26	2 4	4 52	7 9	2 12
18	M	4 22	7 39	2 30	4 28	7 33	2 34	4 34	7 27	2 39	4 52	7 9	2 46
19	Tu	4 22	7 39	3 15	4 28	7 33	3 20	4 34	7 27	3 25	4 52	7 9	3 40
20	W	4 22	7 39	rises.	4 28	7 33	rises.	4 35	7 27	rises.	4 52	7 10	rises.
21	Th	4 23	7 39	8 28	4 29	7 34	8 23	4 35	7 27	8 18	4 53	7 10	8 8
22	Fr	4 23	7 39	9 6	4 29	7 34	8 59	4 35	7 28	8 54	4 53	7 10	8 44
23	Sa	4 23	7 40	9 42	4 29	7 34	9 36	4 35	7 28	9 31	4 53	7 10	9 21
24	S	4 23	7 40	10 17	4 29	7 34	10 12	4 35	7 28	10 7	4 53	7 10	10 0
25	M	4 23	7 40	10 52	4 29	7 34	10 47	4 35	7 28	10 42	4 53	7 11	10 36
26	Tu	4 23	7 40	11 22	4 29	7 34	11 17	4 36	7 29	11 11	4 53	7 11	11 4
27	W	4 24	7 40	11 49	4 30	7 35	11 46	4 36	7 29	11 41	4 54	7 11	11 36
28	Th	4 24	7 40	morn.	4 30	7 35	morn.	4 36	7 29	morn.	4 54	7 11	morn.
29	Fr	4 24	7 40	12 21	4 30	7 35	12 26	4 37	7 29	12 29	4 54	7 11	12 34
30	Sa	4 25	7 40	1 16	4 31	7 35	1 21	4 37	7 29	1 25	4 55	7 11	1 31

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D. of Mon.	Day of Week.	CALENDAR.
1	Friday	Sacred Heart of JESUS.
2	Saturday	Our Lady, Help of Christians (May 24). SS. Marcellinus and others, Martyrs. *Cons. Bp. Healy, Portland*, 1875.
3	SUNDAY	Third Sunday after Pentecost. Epist. 1 Pet. v. 6–11; Gosp. Luke xv. 1–10.
4	Monday	St. Francis Caracciolo, Confessor.
5	Tuesday	St. Boniface, Apostle of Germany, Martyr.
6	Wednesday	St. Norbert, Bishop and Confessor.
7	Thursday	St. Venantius, Martyr (May 18).
8	Friday	St. Peter Celestine, Pope and Confessor (May 19).
9	Saturday	St. Angela Merici, Virgin (May 31). SS. Primus and Felicianus, Martyrs.
10	SUNDAY	Fourth Sunday after Pentecost. Epist. Rom. viii. 18–23; Gosp. Luke v. 1–11.
11	Monday	ST. BARNABAS, APOSTLE.
12	Tuesday	St. John a S. Facundo, Confessor. SS. Basilides and others, Martyrs.
13	Wednesday	St. Anthony of Padua, Confessor.
14	Thursday	St. Basil, Bishop, Confessor, and Doctor of the Church.
15	Friday	SS. Nereus and others, Martyrs (May 12). SS. Vitus and others, Martyrs. *Abp. Neale, Baltimore, died*, 1817.
16	Saturday	St. John Francis Regis, Confessor.
17	SUNDAY	Fifth Sunday after Pentecost. Epist. 1 Pet. iii. 8–15; Gosp. Matt. v. 20–24.
18	Monday	St. Ubaldus, Bishop and Confessor (May 16). SS. Marcus and Marcellianus, Martyrs. *Bp. Tyler, Hartford, died*, 1849.
19	Tuesday	St. Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. *Bp. Concanen, New York, died*, 1810.
20	Wednesday	St. Bernardine of Sienna, Confessor (May 20). St. Silverius, Pope and Martyr. *Abp. Blanc, New Orleans, died*, 1860.
21	Thursday	St. Aloysius Gonzaga, Confessor.
22	Friday	St. Mary Magdalen of Pazzi, Virgin (May 27). St. Paulinus, Bishop and Confessor.
23	Saturday	St. Margaret, Queen of Scotland, Widow (June 10). Vigil of St. John Baptist.
24	SUNDAY	Sixth Sunday after Pentecost. ST. JOHN BAPTIST. Less. Isaias xlix. 1, 3, 5–7; Gosp. Luke i. 57–68; Last Gosp. Mark viii. 1–9.
25	Monday	St. William, Abbot.
26	Tuesday	SS. John and Paul, Martyrs.
27	Wednesday	Of the Octave of St. John Baptist.
28	Thursday	St. Irenæus, Bishop and Martyr. Vigil of SS. Peter and Paul. *Bps. Bruté* (1839) *and St. Palais* (1877), *Vincennes, died.* [*Green Bay*, 1875.
29	Friday	SS. PETER AND PAUL, APOSTLES. *Cons. Bp. Krautbauer*,
30	Saturday	Commemoration of St. Paul.

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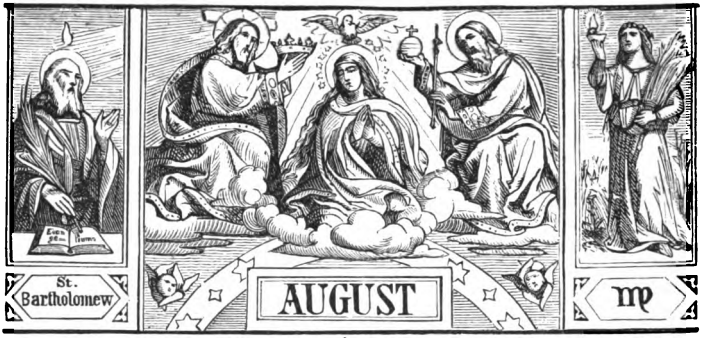
MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
New Moon.....	4	10 19 mo.	10 7 mo.	9 55 mo.	9 44 mo.	9 4 mo.
First Quarter....	12	3 5 mo.	2 53 mo.	2 41 mo.	2 29 mo.	2 0 mo.
Full Moon.....	19	10 46 ev.	10 34 ev.	10 23 ev.	10 11 ev.	9 41 ev.
Last Quarter.....	26	7 28 ev.	7 17 ev.	7 5 ev.	6 53 ev.	6 23 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	S	4 25	7 40	2 5	4 31	7 34	2 10	4 37	7 29	2 14	4 55	7 11	2 20
2	M	4 26	7 40	2 50	4 32	7 34	2 54	4 37	7 29	2 58	4 55	7 11	3 8
3	Tu	4 27	7 40	3 40	4 33	7 34	3 44	4 38	7 29	3 48	4 56	7 11	3 56
4	W	4 27	7 39	sets.	4 33	7 33	sets.	4 38	7 28	sets.	4 56	7 11	sets.
5	Th	4 28	7 39	7 59	4 34	7 33	7 56	4 39	7 28	7 52	4 57	7 11	7 42
6	Fr	4 29	7 39	8 33	4 35	7 33	8 29	4 40	7 28	8 25	4 57	7 11	8 15
7	Sa	4 29	7 39	9 4	4 35	7 33	8 59	4 40	7 28	8 55	4 58	7 11	8 45
8	S	4 30	7 38	9 32	4 36	7 32	9 28	4 41	7 27	9 24	4 58	7 10	9 16
9	M	4 31	7 38	9 59	4 37	7 32	9 56	4 42	7 27	9 52	4 59	7 10	9 44
10	Tu	4 32	7 38	10 30	4 37	7 32	10 26	4 42	7 27	10 22	5 0	7 10	10 14
11	W	4 33	7 37	10 59	4 38	7 31	10 57	4 43	7 26	10 52	5 0	7 10	10 46
12	Th	4 33	7 37	11 33	4 39	7 31	11 29	4 44	7 26	11 25	5 1	7 9	11 20
13	Fr	4 34	7 36	morn.	4 40	7 30	morn.	4 45	7 25	morn.	5 1	7 9	morn.
14	Sa	4 35	7 36	12 0	4 40	7 30	12 1	4 45	7 25	12 4	5 2	7 9	12 10
15	S	4 36	7 35	12 43	4 41	7 29	12 46	4 46	7 24	12 49	5 3	7 8	12 56
16	M	4 37	7 34	1 36	4 42	7 29	1 39	4 47	7 24	1 43	5 3	7 8	1 50
17	Tu	4 37	7 34	2 37	4 43	7 28	2 41	4 48	7 23	2 44	5 4	7 8	2 22
18	W	4 38	7 33	3 46	4 44	7 28	3 50	4 49	7 23	3 54	5 4	7 7	3 59
19	Th	4 39	7 32	rises.	4 45	7 27	rises.	4 50	7 22	rises.	5 5	7 7	rises.
20	Fr	4 40	7 32	7 59	4 45	7 26	7 55	4 50	7 21	7 51	5 5	7 6	7 42
21	Sa	4 41	7 31	8 36	4 46	7 26	8 32	4 51	7 21	8 28	5 6	7 6	8 20
22	S	4 42	7 30	9 10	4 47	7 25	9 5	4 52	7 20	9 1	5 7	7 5	8 54
23	M	4 43	7 29	9 42	4 48	7 24	9 38	4 53	7 19	9 34	5 7	7 5	9 28
24	Tu	4 44	7 28	10 15	4 49	7 23	10 11	4 54	7 18	10 7	5 8	7 4	10 1
25	W	4 45	7 27	10 46	4 50	7 22	10 42	4 55	7 17	10 38	5 8	7 3	10 32
26	Th	4 46	7 26	11 21	4 51	7 21	11 18	4 55	7 17	11 14	5 9	7 3	11 8
27	Fr	4 47	7 25	morn.	4 52	7 20	morn.	4 56	7 16	morn.	5 10	7 2	morn.
28	Sa	4 48	7 24	12 5	4 52	7 19	12 8	4 57	7 15	12 12	5 11	7 1	12 17
29	S	4 49	7 23	12 47	4 53	7 18	12 51	4 57	7 14	12 55	5 11	7 0	1 3
30	M	4 50	7 22	1 28	4 54	7 18	1 31	4 58	7 14	1 35	5 12	7 0	1 43
31	Tu	4 51	7 21	2 30	4 55	7 17	2 34	4 59	7 13	2 38	5 13	6 59	2 46

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D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	Seventh Sunday after Pentecost. FEAST OF THE PRECIOUS BLOOD. (High Mass of SS. Peter and Paul.) Octave of St. John Baptist. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35; Last Gosp. Matt. vii. 15-21.
2	Monday	VISITATION OF THE B. V. M.
3	Tuesday	St. Leo II., Pope and Confessor. *Quebec founded*, 1608.
4	Wednesday	Of the Octave of SS. Peter and Paul. *Bp. O'Gorman, Omaha, died*, 1874.
5	Thursday	SS. Cyril and Methodius, Bishops and Confessors.
6	Friday	Octave of SS. Peter and Paul.
7	Saturday	Office of the Immaculate Conception. *Abp. Kenrick, Baltimore, died*, 1865; *Bp. Whelan, Wheeling, died*, 1874.
8	SUNDAY	Eighth Sunday after Pentecost. Epist. Rom. viii. 12-17; Gosp. Luke xvi. 1-9.
9	Monday	St. Elizabeth, Queen of Portugal, Widow (July 8).
10	Tuesday	The Seven Brothers, and SS. Rufina and Secunda, Martyrs.
11	Wednesday	St. Pius, Pope and Martyr.
12	Thursday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. *Bp. David, Louisville, died*, 1841. *Cons. Bps. McQuaid, Rochester; Shanahan, Harrisburg; O'Hara, Scranton*, 1868.
13	Friday	St. Anacletus, Pope and Martyr.
14	Saturday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	SUNDAY	Ninth Sunday after Pentecost. Epist. 1 Cor. x. 6-13; Gosp. Luke xix. 41-47.
16	Monday	Our Lady of Mount Carmel.
17	Tuesday	St. Alexius, Confessor.
18	Wednesday	St. Camillus of Lellis, Confessor. SS. Symphorosa and Sons, Martyrs. *Definition of Dogma of Infallibility*, 1870.
19	Thursday	St. Vincent of Paul, Confessor.
20	Friday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. *Cons. Bp. Grace, St. Paul*, 1859.
21	Saturday	St. Henry, Emp. of Germany, Conf. (July 15). St. Praxedes, V.
22	SUNDAY	Tenth Sunday after Pentecost. St. Mary Magdalen. Less. Cant. iii. 2-5 and viii. 6-7; Gosp. Luke vii. 36-50; Last. Gosp. Luke xviii. 9-14. *Bp. Egan, Philadelphia, died*, 1814. *Bp. Chanche, Natchez, died*, 1852.
23	Monday	St. Apollinaris, Bishop and M. St. Liborius, Bishop and Conf.
24	Tuesday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	Wednesday	ST. JAMES THE GREATER, APOSTLE. St. Christopher, Martyr. *Cons. Abp. Blanchet, Oregon*, 1845; *Bp. McMullen, Davenport*, 1881.
26	Thursday	St. Anne, Mother of the B. V. M.
27	Friday	St. Pantaleon, Martyr.
28	Saturday	SS. Nazarius and others, Martyrs.
29	SUNDAY	Eleventh Sunday after Pentecost. Epist. 1 Cor. xv. 1-10; Gosp. Mark vii. 31-37.
30	Monday	St. Martha, Virgin (July 29). SS. Abdon and Sennen, Martyrs.
31	Tuesday	St. Ignatius Loyola, Confessor.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
New Moon.....	2	8 42 ev.	8 30 ev.	8 18 ev.	8 6 ev.	7 56 ev.
First Quarter....	10	8 45 ev.	8 33 ev.	8 21 ev.	8 9 ev.	7 39 ev.
Full Moon.....	18	8 9 mo.	7 57 mo.	7 45 mo.	7 33 mo.	7 3 mo.
Last Quarter.....	25	12 47 mo.	12 35 mo.	12 23 mo.	12 11 mo.	11 41 ev.24

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	W	4 52	7 20	3 36	4 56	7 16	3 41	5 0	7 12	3 44	5 14	6 58	3 51
2	Th	4 53	7 19	sets.	4 57	7 15	sets.	5 1	7 11	sets.	5 14	6 57	sets.
3	Fr	4 54	7 18	7 15	4 58	7 14	7 12	5 1	7 10	7 10	5 15	6 56	7 0
4	Sa	4 55	7 16	7 42	4 59	7 13	7 39	5 2	7 9	7 37	5 16	6 55	7 30
5	S	4 56	7 15	8 13	5 0	7 11	8 10	5 3	7 8	8 6	5 16	6 54	8 2
6	M	4 57	7 14	8 37	5 1	7 10	8 34	5 4	7 7	8 30	5 17	6 53	8 26
7	Tu	4 58	7 13	9 9	5 2	7 9	9 6	5 5	7 6	9 3	5 18	6 52	9 0
8	W	4 59	7 11	9 45	5 3	7 7	9 42	5 6	7 4	9 40	5 19	6 51	9 36
9	Th	5 0	7 10	10 27	5 4	7 6	10 24	5 7	7 3	10 21	5 19	6 50	10 16
10	Fr	5 1	7 9	11 9	5 5	7 5	11 6	5 8	7 2	11 4	5 20	6 48	11 0
11	Sa	5 2	7 8	11 57	5 6	7 4	11 55	5 9	7 0	11 53	5 21	6 47	11 53
12	S	5 3	7 7	morn.	5 7	7 3	morn.	5 10	6 59	morn.	5 21	6 46	morn.
13	M	5 4	7 5	12 48	5 8	7 1	12 50	5 11	6 58	12 52	5 22	6 45	12 55
14	Tu	5 5	7 4	1 38	5 9	7 0	1 40	5 12	6 57	1 42	5 23	6 44	1 46
15	W	5 6	7 2	2 33	5 10	6 58	2 36	5 13	6 55	2 38	5 23	6 43	2 43
16	Th	5 7	7 0	3 19	5 11	6 56	3 22	5 14	6 53	3 24	5 24	6 42	3 29
17	Fr	5 8	6 59	3 56	5 12	6 55	3 59	5 15	6 52	4 2	5 25	6 41	4 8
18	Sa	5 9	6 57	rises.	5 13	6 53	rises.	5 16	6 50	rises.	5 25	6 40	rises.
19	S	5 10	6 55	7 16	5 14	6 52	7 13	5 17	6 49	7 10	5 26	6 39	7 2
20	M	5 11	6 54	7 49	5 15	6 51	7 46	5 18	6 48	7 43	5 27	6 38	7 34
21	Tu	5 12	6 52	8 23	5 16	6 49	8 20	5 19	6 46	8 17	5 27	6 37	8 10
22	W	5 14	6 51	8 58	5 17	6 48	8 55	5 20	6 45	8 52	5 28	6 36	8 46
23	Th	5 15	6 50	9 26	5 18	6 47	9 33	5 21	6 44	9 30	5 29	6 35	9 24
24	Fr	5 16	6 48	10 13	5 19	6 46	10 10	5 21	6 42	10 7	5 29	6 34	10 2
25	Sa	5 17	6 47	10 46	5 20	6 44	10 54	5 22	6 41	10 52	5 30	6 33	10 44
26	S	5 18	6 45	11 43	5 21	6 42	11 40	5 23	6 40	11 38	5 31	6 32	11 35
27	M	5 19	6 44	morn.	5 22	6 41	morn.	5 24	6 38	morn.	5 31	6 31	morn.
28	Tu	5 20	6 42	12 47	5 23	6 39	12 50	5 25	6 37	12 52	5 32	6 29	12 56
29	W	5 21	6 40	1 56	5 24	6 38	1 59	5 26	6 36	2 1	5 33	6 28	2 8
30	Th	5 22	6 39	2 58	5 25	6 36	3 1	5 27	6 34	3 3	5 33	6 27	3 10
31	Fr	5 23	6 37	4 1	5 26	6 35	4 5	5 28	6 33	4 7	5 34	6 26	4 14

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D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	St. Peter's Chains. The Machabees, Martyrs.
2	Thursday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
3	Friday	Finding of the Body of St. Stephen, First Martyr. *Cons. Bp. Mora, Monterey*, 1873.
4	Saturday	St. Dominic, Confessor.
5	SUNDAY	Twelfth Sunday after Pentecost. Dedication of St. Mary Major. Less. Ecclus. xxiv. 14–16; Gosp. Luke xi. 27–28; Last Gosp. Luke x. 23–37.
6	Monday	Transfiguration of our Lord. SS. Xystus, Pope, and others, MM.
7	Tuesday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	Wednesday	SS. Cyriacus, Largus, and Smaragdus, Martyrs. *Cons. Bp. Watterson, Columbus*, 1880.
9	Thursday	Vigil of St. Lawrence. St. Romanus, Martyr. *Bp. Verot, St. Augustine, died*, 1876.
10	Friday	ST. LAWRENCE, MARTYR. *Cons. Bp. McMahon, Hartford*, 1879.
11	Saturday	Of the Octave of St. Lawrence. SS. Tiburtius and Susanna, Martyrs. *Bp. Fenwick, Boston, died*, 1846.
12	SUNDAY	Thirteenth Sunday after Pentecost. St. Clare, Virgin. Epist. 2 Cor. x. 17 and xi. 1, 2; Gosp. Matt. xxv. 1–13; Last Gosp. Luke xvii. 11–19.
13	Monday	Of the Octave. SS. Hippolytus and Cassian, Martyrs. *Cons. Bp. Becker, Wilmington*, 1868.
14	Tuesday	Of the Octave. Vigil of the Assumption. St. Eusebius, Confessor. *Fast.*
15	Wednesday	Assumption of the B. V. M. HOLYDAY OF OBLIGATION. Less. Ecclus. xxiv. 11–20; Gosp. Luke x. 38–42.
16	Thursday	St. Hyacinth, Confessor.
17	Friday	Octave of St. Lawrence.
18	Saturday	Of the Octave of the Assumption. St. Agapitus, Martyr.
19	SUNDAY	Fourteenth Sunday after Pentecost. St. Joachim, Father of the B. V. M. Less. Ecclus. xxxi. 8–11; Gosp. Matt. i. 1–16; Last Gosp. Matt. vi. 24–33.
20	Monday	St. Bernard, Abbot, Confessor, and Doctor of the Church. *Cons. Bp. O'Connor, Omaha*, 1876.
21	Tuesday	St. Jane Frances de Chantal, Widow.
22	Wednesday	Octave of the Assumption. SS. Timothy and others, Martyrs.
23	Thursday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew. [1881.
24	Friday	ST. BARTHOLOMEW, APOSTLE. *Cons. Bp. Flasch, La Crosse*,
25	Saturday	St. Louis IX., King of France, Confessor.
26	SUNDAY	Fifteenth Sunday after Pentecost. Epist. Gal. v. 25–vi. 10; Gosp. Luke vii. 11–16.
27	Monday	St. Joseph Calasanctius, Confessor.
28	Tuesday	St. Augustine, Bishop, Confessor, and Doctor of the Church. [St. Hermes, Martyr.
29	Wednesday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	Thursday	St. Rose of Lima, Virgin.
31	Friday	St. Raymund Nonnatus, Confessor.

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
New Moon	1	9 30 mo.	9 18 mo.	9 6 mo.	8 54 mo.	8 24 mo.
First Quarter....	9	1 53 ev.	1 41 ev.	1 29 ev.	1 17 ev.	12 47 ev.
Full Moon.....	16	4 57 ev.	4 45 ev.	4 33 ev.	4 21 ev.	3 51 ev.
Last Quarter.....	23	8 6 mo.	7 54 mo.	7 42 mo.	7 30 mo.	7 0 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Sa	5 24	6 35	sets.	5 27	6 33	sets.	5 20	6 31	sets.	5 35	6 25	sets.
2	S	5 26	6 33	7 5	5 28	6 31	7 2	5 30	6 29	7 0	5 35	6 24	6 58
3	M	5 27	6 32	7 35	5 29	6 30	7 32	5 31	6 28	7 30	5 36	6 23	7 27
4	Tu	5 28	6 30	8 2	5 30	6 28	8 0	5 32	6 26	7 58	5 37	6 21	7 56
5	W	5 29	6 28	8 32	5 31	6 26	8 30	5 33	6 24	8 28	5 37	6 20	8 24
6	Th	5 30	6 26	9 14	5 32	6 24	9 12	5 34	6 23	9 10	5 38	6 19	9 8
7	Fr	5 31	6 25	9 54	5 33	6 23	9 53	5 35	6 21	9 51	5 38	6 18	9 48
8	Sa	5 32	6 23	10 46	5 34	6 21	10 45	5 36	6 20	10 43	5 39	6 16	10 40
9	S	5 33	6 21	11 38	5 35	6 19	11 36	5 37	6 18	11 34	5 40	6 15	11 32
10	M	5 35	6 19	morn.	5 36	6 17	morn.	5 38	6 16	morn.	5 40	6 14	morn.
11	Tu	5 36	6 17	12 43	5 37	6 16	12 44	5 39	6 15	12 45	5 41	6 12	12 47
12	W	5 37	6 15	1 45	5 38	6 14	1 46	5 40	6 13	1 48	5 42	6 11	1 50
13	Th	5 38	6 14	2 48	5 39	6 13	2 49	5 41	6 12	2 51	5 42	6 9	2 53
14	Fr	5 39	6 12	2 53	5 40	6 11	3 54	5 41	6 10	3 55	5 43	6 8	3 58
15	Sa	5 40	6 10	4 58	5 41	6 9	4 59	5 42	6 9	5 0	5 43	6 7	5 3
16	S	5 41	6 8	rises.	5 42	6 7	rises.	5 43	6 7	rises.	5 44	6 6	rises.
17	M	5 42	6 6	6 26	5 43	6 5	6 25	5 44	6 5	6 24	5 45	6 5	6 21
18	Tu	5 43	6 5	7 2	5 44	6 4	7 1	5 45	6 4	7 0	5 45	6 4	7 3
19	W	5 44	6 3	7 42	5 44	6 2	7 41	5 46	6 2	7 40	5 46	6 3	7 43
20	Th	5 45	6 1	8 36	5 45	6 0	8 35	5 47	6 0	8 34	5 47	6 1	8 37
21	Fr	5 46	6 0	9 26	5 46	5 59	9 25	5 48	5 59	9 24	5 47	6 0	9 22
22	Sa	5 47	5 58	10 22	5 47	5 57	10 23	5 49	5 57	10 24	5 48	5 59	10 21
23	S	5 48	5 56	11 20	5 48	5 56	11 21	5 50	5 56	11 22	5 48	5 57	11 23
24	M	5 50	5 55	morn.	5 49	5 54	morn.	5 51	5 54	morn.	5 49	5 55	morn.
25	Tu	5 51	5 53	12 16	5 50	5 53	12 15	5 52	5 53	12 14	5 50	5 54	12 11
26	W	5 52	5 51	1 17	5 51	5 51	1 15	5 53	5 51	1 13	5 50	5 53	1 10
27	Th	5 53	5 49	2 15	5 52	5 49	2 13	5 53	5 49	2 11	5 51	5 51	2 8
28	Fr	5 54	5 47	3 16	5 53	5 48	3 14	5 54	5 48	3 12	5 52	5 50	3 9
29	Sa	5 55	5 46	4 16	5 54	5 46	4 14	5 55	5 46	4 12	5 52	5 48	4 8
	S	5 56	5 44	5 20	5 55	5 45	5 18	5 55	5 45	5 16	5 53	5 47	5 12

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D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	Office of the Immaculate Conception. St. Giles, Abbot.
2	SUNDAY	Sixteenth Sunday after Pentecost. Epist. Eph iii. 13–21; Gosp. Luke xiv. 1–11.
3	Monday	Feria.
4	Tuesday	Feria. *Bp. De Neckere, New Orleans, died*, 1833.
5	Wednesday	St. Lawrence Justinian, Bishop and Confessor. [1868.
6	Thursday	Office of the Blessed Sacrament. *Cons. Abp. Heiss, Milwaukee,*
7	Friday	Feria. *Abp. Henni, Milwaukee, died*, 1881.
8	Saturday	NATIVITY OF THE B. V. M. St. Adrian, Martyr. *Bp. Rappe, Cleveland, died*, 1877.
9	SUNDAY	Seventeenth Sunday after Pentecost. Holy Name of Mary. Less. Ecclus. xxiv. 23–31; Gosp. Luke i. 26–38; Last Gosp. Matt. xxii. 35–46.
10	Monday	St. Nicholas of Tolentino, Confessor.
11	Tuesday	Of the Octave of the Nativity. SS. Protus and Hyacinthus, MM.
12	Wednesday	Of the Octave. *Bp. Barron died*, 1854.
13	Thursday	Of the Octave. *Bp. Fenwick, Cincinnati, died*, 1832. *Cons. Bp. Hogan, Kansas City*, 1868.
14	Friday	Exaltation of the Holy Cross. *Cons. Bp. Vertin, Marquette*, 1879.
15	Saturday	Octave of the Nativity. St. Nicodemes, Martyr.
16	SUNDAY	Eighteenth Sunday after Pentecost. Seven Dolors of the B. V. M. Less. Judith xiii. 22–25; Gosp. John xix. 25–27; Last Gosp. Matt. ix. 1–8.
17	Monday	Stigmata of St. Francis of Assisi.
18	Tuesday	St. Joseph of Cupertino, Confessor. *Bp. Young, Erie, died*, 1866.
19	Wednesday	SS. Januarius and others, Martyrs. Ember Day. *Fast.*
20	Thursday	SS. Eustace and others, Martyrs. Vigil of St. Matthew. *Bp. Gartland, Savannah, died*, 1854.
21	Friday	ST. MATTHEW, APOSTLE. Ember Day. *Fast.*
22	Saturday	St. Thomas of Villanova, Bishop and Confessor. SS. Maurice and others, Martyrs. Ember Day. *Fast.*
23	SUNDAY	Nineteenth Sunday after Pentecost. Epist. Eph. iv. 23–28; Gosp. Matt. xxii. 2–14. *Bp. Smyth, Dubuque, died*, 1865.
24	Monday	Our Lady of Ransom.
25	Tuesday	SS. Cornelius and Cyprian, Martyrs (Sept. 16). *Bp. Rosati, St. Louis, died*, 1843.
26	Wednesday	St. Linus, Pope and Martyr (Sept. 23). SS. Cyprian and Justina, Martyrs.
27	Thursday	SS. Cosmas and Damian, Martyrs.
28	Friday	St. Wenceslaus, Duke and Martyr.
29	Saturday	ST. MICHAEL, ARCHANGEL. *Bp. Martin, Natchitoches, died*, 1875.
30	SUNDAY	Twentieth Sunday after Pentecost. St. Jerome, Confessor and Doctor of the Church. Epist. 2 Tim. iv. 1–8; Gosp. Matt. v. 13–19; Last Gosp. John iv. 46–53. *Cons. Bp. Hennessy, Dubuque*, 1866.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
New Moon.....	1	1 5 mo.	12 58 mo.	12 46 mo.	12 34 mo.	12 4 mo.
First Quarter....	9	5 35 mo.	5 23 mo.	5 11 mo.	4 59 mo.	4 19 mo.
Full Moon.....	16	1 57 mo.	1 45 mo.	1 33 mo.	1 21 mo.	12 51 mo.
Last Quarter.....	22	6 35 ev.	6 23 ev.	6 11 ev.	5 59 ev.	5 29 ev.
New Moon.....	30	7 13 ev.	7 1 ev.	6 49 ev.	6 37 ev.	1 7 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGland, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Riscs.	SUN Sets.	MOON Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	M	5 57	5 42	sets.	5 56	5 48	sets.	5 56	5 43	sets.	5 54	5 45	sets.
2	Tu	5 58	5 40	6 27	5 57	5 41	6 30	5 57	5 41	6 33	5 55	5 43	6 35
3	W	5 59	5 39	7 6	5 58	5 40	7 9	5 58	5 40	7 12	5 55	5 42	7 17
4	Th	6 1	5 37	7 50	6 0	5 38	7 53	5 59	5 38	7 56	5 56	5 41	7 59
5	Fr	6 2	5 36	8 41	6 1	5 37	8 44	6 0	5 37	8 47	5 57	5 40	8 52
6	Sa	6 3	5 34	9 28	6 2	5 35	9 31	6 1	5 32	9 34	5 57	5 39	9 39
7	S	6 4	5 32	10 40	6 3	5 33	10 43	6 1	5 34	10 46	5 58	5 37	10 51
8	M	6 5	5 31	11 50	6 4	5 32	11 52	6 2	5 32	11 55	5 59	5 35	11 59
9	Tu	6 6	5 29	morn.	6 5	5 30	morn.	6 3	5 31	morn.	5 59	5 35	morn.
10	W	6 8	5 27	12 59	6 6	5 28	12 59	6 4	5 29	12 56	6 0	5 34	12 54
11	Th	6 9	5 26	2 12	6 7	5 27	2 10	6 5	5 28	2 7	6 1	5 33	2 2
12	Fr	6 10	5 24	3 7	6 8	5 25	3 4	6 6	5 26	3 1	6 1	5 31	2 56
13	Sa	6 11	5 22	3 59	6 9	5 24	3 56	6 7	5 25	3 53	6 2	5 30	3 47
14	S	6 12	5 21	4 43	6 10	5 22	4 40	6 8	5 23	4 37	6 3	5 29	4 31
15	M	6 13	5 19	5 35	6 11	5 21	5 32	6 9	5 22	5 29	6 3	5 28	5 23
16	Tu	6 14	5 17	rises.	6 12	5 19	rises.	6 10	5 20	rises.	6 4	5 26	rises.
17	W	6 15	5 15	6 19	6 13	5 17	6 22	6 11	5 19	6 25	6 5	5 25	6 31
18	Th	6 17	5 14	7 0	6 15	5 16	7 3	6 12	5 18	7 6	6 6	5 24	7 12
19	Fr	6 18	5 12	7 45	6 16	5 14	7 48	6 13	5 16	7 51	6 7	5 23	7 58
20	Sa	6 19	5 11	8 33	6 17	5 13	8 36	6 14	5 14	8 39	6 8	5 22	8 45
21	S	6 20	5 9	9 23	6 18	5 12	9 26	6 15	5 13	9 29	6 8	5 21	9 35
22	M	6 21	5 8	10 16	6 19	5 11	10 19	6 16	5 11	10 22	6 9	5 20	10 18
23	Tu	6 22	5 6	11 16	6 20	5 9	11 18	6 17	5 10	11 21	6 10	5 19	11 25
24	W	6 23	5 5	morn.	6 21	5 6	morn.	6 18	5 9	morn.	6 11	5 18	morn.
25	Th	6 25	5 3	12 22	6 22	5 5	12 20	6 19	5 8	12 18	6 12	5 17	18 15
26	Fr	6 26	5 2	1 27	6 23	5 3	1 24	6 20	5 7	1 21	6 13	5 16	1 16
27	Sa	6 27	5 0	2 33	6 24	5 2	2 30	6 21	5 6	2 27	6 14	5 15	2 22
28	S	6 28	4 59	3 47	6 25	5 1	3 44	6 23	5 5	3 41	6 15	5 14	3 35
29	M	6 29	4 57	5 3	6 26	5 0	5 0	6 24	5 3	4 57	6 16	5 13	4 51
30	Tu	6 30	4 55	sets.	6 27	4 59	sets.	6 25	5 2	sets.	6 16	5 12	sets.
31	W	6 32	4 54	5 47	6 29	4 58	5 50	6 26	5 1	5 53	6 17	5 11	5 59

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D. of Mon.	Day of Week.	CALENDAR.
1	Monday	St. Remigius, Bishop and Confessor. *Cons. Abp. Feehan, Chicago*, 1865.
2	Tuesday	The Holy Guardian Angels.
3	Wednesday	Feria. *Abp. Bayley, Baltimore, died*, 1877.
4	Thursday	St. Francis of Assisi, Confessor.
5	Friday	SS. Placidus and others, Martyrs.
6	Saturday	St. Bruno, Confessor.
7	SUNDAY	Twenty-first Sunday after Pentecost. Solemnity of the Holy Rosary. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27-28; Last Gosp. Matt. xviii. 23-35.
8	Monday	St. Bridget, Widow. *Bp. Kelly, Richmond, died*, 1829.
9	Tuesday	SS. Denis and others, Martyrs.
10	Wednesday	St. Francis Borgia, Confessor. *Bp. Galberry, Hartford, died*, 1878.
11	Thursday	Office of the Blessed Sacrament.
12	Friday	Feria. *Bp. McFarland, Hartford, died*, 1874.
13	Saturday	St. Edward, King of England, Confessor. *Cons. Abp. Purcell, Cincinnati*, 1833.
14	SUNDAY	Twenty-second Sunday after Pentecost. St. Callistus, Pope and Martyr. Epist. Heb. v. 1-4; Gosp. Matt. x. 26-32; Last Gosp. Matt. xxii. 15-21.
15	Monday	St. Theresa, Virgin.
16	Tuesday	Feria.
17	Wednesday	St. Hedwig, Widow.
18	Thursday	ST. LUKE, EVANGELIST. *Cons. Bp. Wigger, Newark*, 1881.
19	Friday	St. Peter of Alcantara, Confessor. *Abp. Whitefield, Baltimore, died*, 1834.
20	Saturday	St. John Cantius, Confessor.
21	SUNDAY	Twenty-third Sunday after Pentecost. Maternity of the B. V. M. Less. Ecclus. xxiv. 23-31; Gosp. Luke ii. 43-51; Last Gosp. Matt. ix. 18-26. *Bp. Rosecrans, Columbus, died*, 1878.
22	Monday	Feria.
23	Tuesday	Feria.
24	Wednesday	Feria.
25	Thursday	Office of the Blessed Sacrament. SS. Chrysanthus and Daria, Martyrs.
26	Friday	St. Evaristus, Pope and Martyr.
27	Saturday	Vigil of SS. Simon and Jude.
28	SUNDAY	Twenty-fourth Sunday after Pentecost. SS. SIMON AND JUDE, APOSTLES. Epist. Eph. iv. 7-13; Gosp. John xv. 17-25; Last Gosp. Matt. viii. 1-13.
29	Monday	Feria.
30	Tuesday	Feria. *Cons. Bps. Loughlin, Brooklyn, and De Goesbriand, Burlington*, 1853.
31	Wednesday	Vigil of All Saints. *Fast.*

PIETY must be habitual, not by fits.—*Mother Seton.*

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
First Quarter....	7	7 2 mo.	6 50 mo.	6 38 mo.	6 26 mo.	5 56 mo.
Full Moon.....	13	10 44 ev.	10 32 ev.	10 21 ev.	10 9 ev.	9 39 ev.
Last Quarter.....	21	3 24 mo.	3 12 mo.	3 12 mo.	3 0 mo.	2 30 mo.
New Moon.....	29	8 15 mo.	8 3 mo.	7 51 mo.	7 39 mo.	7 9 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.	SUN Rises.	SUN Sets.	MOON Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Th	6 33	4 53	6 32	6 50	4 57	6 36	6 27	5 0	6 40	6 18	5 10	6 45
2	Fr	6 34	4 52	7 28	6 31	4 56	7 32	6 28	4 59	7 36	6 19	5 9	7 42
3	Sa	6 35	4 51	8 32	6 32	4 55	8 36	6 29	4 58	8 40	6 20	5 8	8 46
4	S	6 36	4 50	9 25	6 33	4 54	9 29	6 30	4 57	9 33	6 21	5 7	9 41
5	M	6 38	4 49	10 14	6 34	4 53	10 18	6 31	4 56	10 22	6 22	5 7	10 30
6	Tu	6 39	4 47	11 5	6 35	4 51	11 8	6 32	4 55	11 12	6 23	5 6	11 20
7	W	6 40	4 46	morn.	6 36	4 50	morn.	6 33	4 54	morn.	6 24	5 5	morn.
8	Th	6 42	4 45	12 15	6 38	4 49	12 12	6 35	4 53	12 11	6 25	5 4	12 2
9	Fr	6 43	4 44	1 24	6 39	4 48	1 21	6 36	4 52	1 18	6 26	5 3	1 12
10	Sa	6 44	4 43	2 36	6 40	4 47	2 32	6 37	4 51	2 29	6 27	5 2	2 20
11	S	6 46	4 42	3 43	6 42	4 46	3 40	6 39	4 50	3 37	6 28	5 2	3 28
12	M	6 47	4 41	4 44	6 43	4 45	4 41	6 40	4 49	4 38	6 29	5 1	4 30
13	Tu	6 48	4 40	5 46	6 44	4 44	5 42	6 41	4 48	5 39	6 30	5 0	5 29
14	W	6 50	4 39	rises.	6 46	4 43	rises.	6 42	4 47	rises.	6 31	5 0	rises.
15	Th	6 51	4 38	5 36	6 47	4 42	5 40	6 43	4 46	5 44	6 32	4 59	5 54
16	Fr	6 52	4 37	6 23	6 48	4 41	6 27	6 44	4 45	6 31	6 33	4 58	6 39
17	Sa	6 53	4 36	7 14	6 49	4 40	7 18	6 45	4 44	7 22	6 34	4 53	7 41
18	S	6 54	4 35	8 8	6 50	4 40	8 11	6 46	4 44	8 15	6 35	4 57	8 23
19	M	6 55	4 34	9 3	6 51	4 39	9 6	6 47	4 43	9 9	6 36	4 56	9 18
20	Tu	6 57	4 34	9 56	6 52	4 38	9 59	6 48	4 42	10 3	6 36	4 55	10 10
21	W	6 58	4 33	10 57	6 53	4 38	10 59	6 49	4 42	11 2	6 37	4 55	11 7
22	Th	6 59	4 32	morn.	6 54	4 37	morn.	6 50	4 41	morn.	6 38	4 55	morn.
23	Fr	7 0	4 31	12 14	6 55	4 36	12 12	6 51	4 41	12 9	6 39	4 54	12 3
24	Sa	7 2	4 31	1 32	6 57	4 36	1 29	6 52	4 41	1 26	6 40	4 54	1 16
25	S	7 3	4 30	2 42	6 58	4 35	2 39	6 53	4 40	2 35	6 40	4 54	2 27
26	M	7 4	4 30	3 53	6 59	4 35	3 50	6 54	4 40	3 46	6 41	4 54	3 38
27	Tu	7 5	4 29	5 6	7 0	4 35	5 4	6 55	4 40	5 0	6 41	4 54	4 50
28	W	7 6	4 29	6 9	7 1	4 35	6 6	6 56	4 40	6 2	6 42	4 54	5 52
29	Th	7 8	4 29	sets.	7 3	4 34	sets.	6 58	4 40	sets.	6 43	4 54	sets.
30	Fr	7 9	4 28	5 56	7 4	4 34	6 6	6 59	4 39	6 3	6 44	4 54	6 13

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D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	All Saints. HOLYDAY OF OBLIGATION. Less. Apoc. vii. 2-12; Gosp. Matt. v. 1-12. *Cons. Bp. O'Farrell, Trenton*, 1881.
2	Friday	All Souls.
3	Saturday	Of the Octave of All Saints.
4	SUNDAY	Twenty-fifth Sunday after Pentecost. St. Charles Borromeo, Bishop and Confessor. St. Vitalis, Martyr. Less. Ecclus. xliv. 17-xlv. 20; Gosp. Matt. xxv. 14-23; Last Gosp. Matt. viii. 23-27.
5	Monday	Of the Octave.
6	Tuesday	Of the Octave. *See of Baltimore founded*, 1791.
7	Wednesday	Of the Octave.
8	Thursday	Octave of All Saints. The Four Coronati, Martyrs.
9	Friday	Dedication of St. John Lateran. St. Theodore, Martyr.
10	Saturday	St. Andrew Avellino, Confessor. SS. Tryphon and others, Martyrs.
11	SUNDAY	Twenty-sixth Sunday after Pentecost. Patronage of the B. V. M. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27-28; Last Gosp. Matt. xiii. 24-30.
12	Monday	St. Martin, Pope and Martyr.
13	Tuesday	St. Didacus, Conf. *Bp. Van de Velde, Natchez, died*, 1855.
14	Wednesday	St. Stanislaus Kostka, Confessor. *Chas. Carroll of Carrollton died*, 1832.
15	Thursday	St. Gertrude, Virgin.
16	Friday	St. Martin, Bishop and Confessor (Nov. 11).
17	Saturday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	SUNDAY	Twenty-seventh Sunday after Pentecost Dedication of Basillca of SS. Peter and Paul. Less. Apoc. xxi. 2-5; Gosp. Luke xix. 1-10; Last Gosp. Matt. xiii. 31-35.
19	Monday	St. Elizabeth of Hungary, Widow.
20	Tuesday	St. Felix of Valois, Confessor.
21	Wednesday	Presentation of the B. V. M. *Bp. Barry, Savannah, died*, 1859.
22	Thursday	St. Cecilia, Virgin and Martyr.
23	Friday	St. Clement, Pope and Martyr. St. Felicitas, Martyr.
24	Saturday	St. John of the Cross, Confessor. St. Chrysogonus, Martyr. *Cons. Abp. Lamy, Santa Fé*, 1850.
25	SUNDAY	28th and last Sunday after Pentecost. St. Catherine, Virgin and Martyr. Less. Ecclus. li. 1-12; Gosp. Matt. xxv. 1-13; Last Gosp. Matt. xxiv. 15-35.
26	Monday	St. Peter of Alexandria, Bishop and Martyr.
27	Tuesday	Feria.
28	Wednesday	Feria.
29	Thursday	Vigil of St. Andrew. St. Saturninus, Martyr.
30	Friday	ST. ANDREW, APOSTLE. *Cons. Abp. Kenrick, St. Louis*, 1841.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
First Quarter....	7	7 20 ev.	7 8 ev.	6 58 ev.	6 46 ev.	6 16 ev.
Full Moon.....	14	11 53 mo.	11 41 mo.	11 29 mo.	11 17 mo.	10 47 mo.
Last Quarter.....	21	8 59 mo.	8 47 mo.	8 35 mo.	8 23 mo.	7 53 mo.
New Moon.....	29	2 10 ev.	1 58 ev.	1 46 ev.	1 34 ev.	1 4 ev.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon. Sun Rises.	Sun Sets.	Moon Sets.	Calendar for New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's. Sun Rises.	Sun Sets.	Moon Sets.	Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California. Sun Rises.	Sun Sets.	Moon Sets.	Calendar for Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana. Sun Rises.	Sun Sets.	Moon Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Sa	7 10	4 28	6 30	7 5	4 34	6 35	7 0	4 39	6 40	6 44	4 54	6 49
2	S	7 11	4 28	7 16	7 6	4 34	7 23	7 1	4 39	7 29	6 45	4 54	7 37
3	M	7 12	4 28	8 14	7 7	4 34	8 18	7 2	4 39	8 22	6 46	4 54	8 30
4	Tu	7 13	4 28	9 12	7 8	4 33	9 16	7 3	4 39	9 20	6 47	4 54	9 28
5	W	7 14	4 28	10 6	7 9	4 33	10 10	7 4	4 38	10 14	6 47	4 54	10 20
6	Th	7 15	4 28	11 13	7 10	4 33	11 16	7 5	4 38	11 19	6 48	4 54	11 24
7	Fr	7 16	4 28	morn.	7 11	4 33	morn.	7 6	4 38	morn.	6 49	4 54	morn.
8	Sa	7 17	4 28	12 34	7 12	4 33	12 30	7 7	4 38	12 26	6 50	4 54	12 20
9	S	7 18	4 28	1 48	7 13	4 33	1 45	7 8	4 38	1 40	6 50	4 54	1 31
10	M	7 19	4 28	3 2	7 14	4 33	2 59	7 9	4 38	2 54	6 51	4 54	2 44
11	Tu	7 20	4 28	4 13	7 15	4 33	4 10	7 10	4 38	4 5	6 52	4 55	3 55
12	W	7 21	4 28	5 20	7 16	4 33	5 26	7 11	4 38	5 21	6 53	4 55	5 11
13	Th	7 22	4 28	rises.	7 16	4 33	rises.	7 11	4 38	rises.	6 54	4 55	rises.
14	Fr	7 23	4 28	5 32	7 17	4 33	5 36	7 12	4 38	5 41	6 55	4 55	5 51
15	Sa	7 24	4 29	6 42	7 18	4 34	6 46	7 13	4 39	6 51	6 56	4 56	6 59
16	S	7 24	4 29	7 52	7 18	4 34	7 56	7 13	4 39	8 1	6 56	4 56	8 9
17	M	7 25	4 29	8 40	7 19	4 34	8 44	7 14	4 40	8 38	6 57	4 56	8 48
18	Tu	7 25	4 30	9 29	7 19	4 34	9 33	7 15	4 40	9 27	6 57	4 56	9 35
19	W	7 26	4 31	10 9	7 20	4 35	10 12	7 15	4 40	10 16	6 58	4 57	10 22
20	Th	7 26	4 31	11 8	7 20	4 36	11 10	7 16	4 41	11 14	6 58	4 57	11 20
21	Fr	7 27	4 32	morn.	7 21	4 36	morn.	7 16	4 41	morn.	6 59	4 58	morn.
22	Sa	7 27	4 32	12 15	7 21	4 36	12 12	7 16	4 42	12 8	7 59	4 58	12 2
23	S	7 28	4 33	1 26	7 22	4 37	1 22	7 17	4 43	1 16	7 0	4 59	1 8
24	M	7 28	4 33	2 36	7 22	4 37	2 31	7 17	4 44	2 25	7 0	4 59	2 16
25	Tu	7 28	4 34	3 44	7 23	4 38	3 40	7 17	4 44	3 45	7 0	5 0	3 86
26	W	7 29	4 34	4 49	7 23	4 38	4 46	7 18	4 45	4 41	7 1	5 1	4 31
27	Th	7 29	4 35	5 39	7 23	4 39	5 34	7 18	4 45	5 31	7 1	5 1	5 21
28	Fr	7 29	4 35	6 14	7 23	4 39	6 10	7 18	4 46	6 5	7 1	5 2	6 0
29	Sa	7 29	4 36	sets.	7 23	4 40	sets.	7 19	4 46	sets.	7 2	5 3	sets.
30	S	7 30	4 36	6 8	7 24	4 41	6 12	7 19	4 47	6 17	7 2	5 4	6 27
31	M	7 30	4 37	7 16	7 24	4 42	7 20	7 19	4 48	7 25	7 3	5 4	7 35

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D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	Office of the Immaculate Conception.
2	SUNDAY	First Sunday in Advent. Epist. Rom. xiii. 11–14; Gosp. Luke xxi. 25–33.
3	Monday	St. Francis Xavier, Confessor. *Abp. Carroll, Baltimore, died*, 1815.
4	Tuesday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.
5	Wednesday	St. Sabbas, Abbot. *Cons. Bp. Quinlan, Mobile*, 1859.
6	Thursday	St. Nicholas of Myra, Bishop and Confessor.
7	Friday	St. Ambrose, Bishop, Confessor, and Doctor of the Church. *Fast.*
8	Saturday	Immaculate Conception of the B. V. M. HOLYDAY OF OBLIGATION. Less. Prov. viii. 22–35; Gosp. Luke i. 26–28. *Council of Vatican opened*, 1869.
9	SUNDAY	Second Sunday in Advent. Epist. Rom. xv. 4–13; Gosp. Matt. xi. 2–10.
10	Monday	Of the Octave of the Immaculate Conception.
11	Tuesday	St. Damasus, Pope and Confessor.
12	Wednesday	Of the Octave.
13	Thursday	St. Lucy, Virgin and Martyr.
14	Friday	Of the Octave. *Fast. Cons. Bp. Brondel, Vancouver*, 1879.
15	Saturday	Octave of the Immaculate Conception.
16	SUNDAY	Third Sunday in Advent. Epist. Phil. iv. 4–7; Gosp. John i. 19–28.
17	Monday	St. Eusebius, Bishop and Martyr.
18	Tuesday	Expectation of the B. V. M.
19	Wednesday	Ember Day. *Fast.*
20	Thursday	Vigil of St. Thomas.
21	Friday	ST. THOMAS, APOSTLE. Ember Day. *Fast. Bp. Resé, Detroit, died*, 1871.
22	Saturday	Ember Day. *Fast.*
23	SUNDAY	Fourth Sunday in Advent. Epist. 1 Cor. iv. 1–5; Gosp. Luke iii. 1–6.
24	Monday	Vigil of Christmas. *Fast.*
25	Tuesday	Christmas. First Mass, Epist. Tit. ii. 11–15; Gosp. Luke ii. 1–14. Second Mass, Epist. Tit. iii. 4–7; Gosp. Luke ii. 15–20. Third Mass, Epist. Heb. i. 1–12; Gosp. John i. 1–14; Last Gosp. Matt. ii. 1–12.
26	Wednesday	ST. STEPHEN, FIRST MARTYR.
27	Thursday	ST. JOHN, APOSTLE AND EVANGELIST.
28	Friday	THE HOLY INNOCENTS.
29	Saturday	St. Thomas à Becket, Bishop and Martyr.
30	SUNDAY	Sunday in the Octave of Christmas. Epist. Galat. iv. 1–7; Gosp. Luke ii. 33–40.
31	Monday	St. Sylvester, Pope and Confessor.

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The Most Rev. John MacHale, D.D.,

ARCHBISHOP OF TUAM.

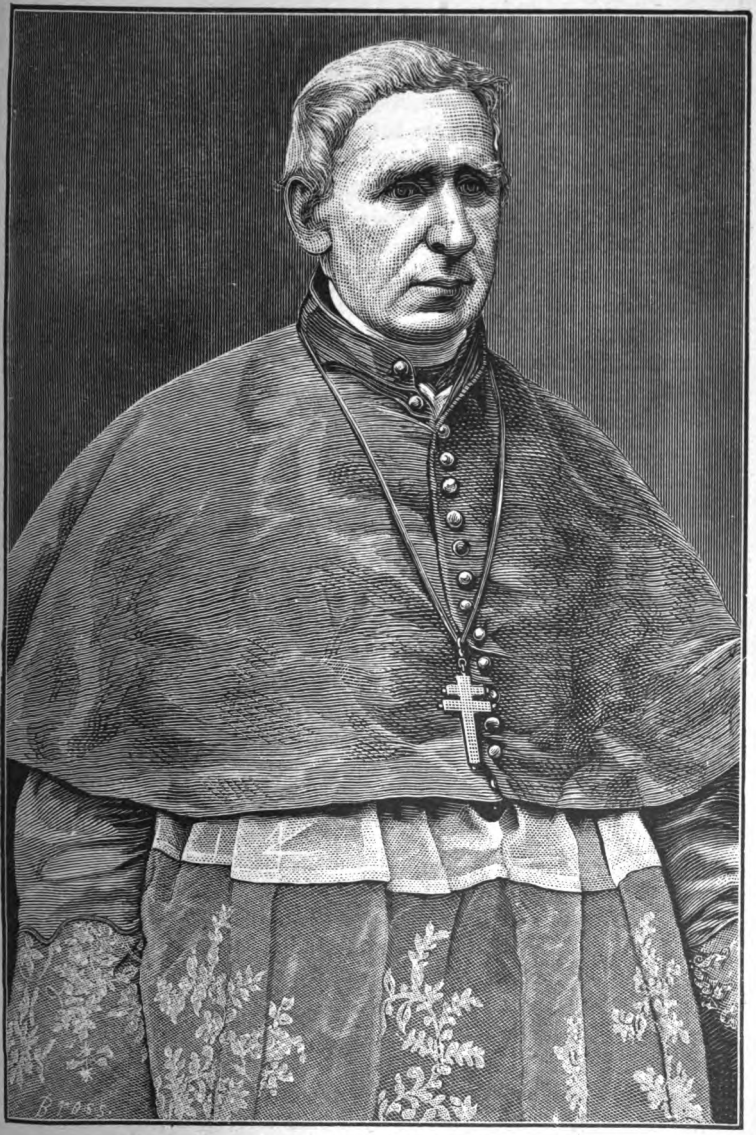
The venerable prelate a portrait of whom is here given, and who died on November 7, 1881, was born at Tobar-na-fianna, on the eastern side of the Hill of Nephin, County Mayo, Ireland, on the 6th of March, 1791. His parents were of the peasant class. At the time of his birth the Penal Laws made it impossible for an Irish Catholic to aspire to wealth or to any position of worth. Young MacHale had to seek his earliest instruction under a hedge; for though certain disabilities in the matter of Catholic education had been removed by law, the penalties attaching to Catholic teaching were still strong.

From the "hedge-school" John MacHale passed to Castlebar, where permission had been given to open a Catholic school. He was then in his thirteenth year and old enough to remember the rebellion of 1798 and the landing of the French force under General Humbert. He witnessed their march on Ballina, and afterwards saw a Catholic priest hanged for having given some refreshment to two French officers.

At Castlebar he learned something of the classics under the tuition of a Mr. Stranton. After remaining there about two years he manifested a vocation for the priesthood and was sent to the College of Maynooth, which had only been founded in 1795. There his advance was rapid and his ability remarkable. He studied dogmatic theology under Dr. Delahogue, an ex-professor of the Sorbonne, whom the Revolution had driven from France. In June, 1814, the young student, then in his twenty-third year, was ordained priest by Dr. Murray, the Coadjutor-Archbishop of Dublin.

He was retained at the college to assist Dr. Delahogue in the professorial chair, and on the death of the latter Father MacHale was appointed to succeed him as lecturer in dogmatic theology. This eminent post he occupied for five years, during which time he contrived to write the work by which he is best known—*The Evidences and Doctrines*

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The Most Rev. John MacHale, D.D., Archbishop of Tuam.

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of the Catholic Church, a work which at once established the fame of its author. It was much liked in England. It speedily passed through two editions and was translated into French and German.

In addition he wrote to the public press a series of remarkable letters at this time under the signature of "Hierophilos." The letters were on public questions that were then agitating the Irish people. The famine of 1822 had flooded the country with proselytizing, soup and Bible agencies, eager to snap up "papist" souls at any cost. Against these Dr. Doyle—the famous J. K. L.—was very severe; and Father MacHale took up the cause that the learned prelate defended with such power and eloquence. The agitation for Catholic Emancipation had begun. O'Connell had already made his voice heard, and, aided by Archbishop Murray, Dr. Doyle, and others of the prelates and the clergy, had planted the Catholic Association all over Ireland.

MacHale's vigorous letters proved of great assistance to the national cause, and he became the life-long friend of O'Connell. He was already something more than a rising man when called in 1825 to assist Dr. Waldron as coadjutor in the diocese of Killala. He was consecrated under the title of Bishop of Maronia, and on the death of Dr. Waldron succeeded that prelate in the see.

The signature of "John, Bishop of Maronia" soon became more renowned even than that of "Hierophilos." He was constant in his defence of his oppressed countrymen and in assailing the cruel disabilities under which they labored. At last, after a desperate and long-continued struggle, the act of Catholic Emancipation was wrung from the English government in 1829 and Irish Catholics were admitted to civic rights. In 1831 Bishop MacHale paid his first visit to Rome, whither his fame had preceded him. He preached a course of sermons there, which were translated into Italian by Abbot de Lucca, apostolic nuncio at Vienna. He wrote home his impressions of the sights and scenes of his journey, and the published letters were much admired. On his return he entered again with characteristic vigor into the questions of the day, writing against the Protestant Church

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Establishment in Ireland, against the payment of tithes, in favor of repeal and local self-government—in fact, on every subject that largely affected the life and condition of his countrymen. His letters were addressed to prominent statesmen—to such men as the Duke of Wellington, Lord John Russell, Sir Robert Peel, Earl Grey—as well as to the leading journals. These letters produced a marked impression, and English statesmen found it to their advantage to get in advance the opinions of John MacHale on matters of proposed Irish legislation. The letters did much also to enlighten Englishmen on the subject of Ireland, and towards breaking down the wall of prejudice that had been raised between the two kingdoms. In the matter of tithes, he absolutely refused to pay them, and as an example to his countrymen, as well as to test the law, he leased a small farm, on which, as he declared, "after paying the landlord his rent, neither to parson, proctor, nor agent shall I consent to pay, in the shape of tithe or any other tax, a penny which shall go to the support of the greatest nuisance in this or any other country." The "nuisance" was soon after abolished.

From their first acquaintance almost O'Connell and MacHale became associate figures in every agitation for the reform of Irish grievances: for the repeal of the Union, for Catholic education, for the improvement of the condition of the people. It was in May, 1834, that Dr. MacHale succeeded to the see of Killala, and three months later (Aug. 8) he was appointed by Pope Gregory XVI. to the metropolitan see of Tuam, just left vacant by the death of Archbishop Kelly. The see is one of the oldest in Ireland. It was founded in 501 by St. Jarlath, the successor of St. Patrick in the see of Armagh.

He saw the beginning of the great outflow of Irish emigration to these shores, and watched the birth and blessed the growth of the new and vigorous Ireland that has sprung up here. He saw his great companion, O'Connell, called away by death, and ever after deplored the loss to his country of so great and wise a leader. He helped and forwarded every honest movement undertaken in the cause of Ireland, from Isaac Butt's Home-Rule movement to the later operations of the Land League. He was the first to

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break with contempt through Lord John Russell's ridiculous Ecclesiastical Titles Bill, passed in 1851. His action alone was sufficient to quash the measure.

But in all his political labors, which to him were allied with the sacred cause of religion, he never relaxed his careful supervision over the flock confided to his care. His labors during the famine years were almost superhuman. His appeals for the starving people were heard over all the world and generous contributions poured in on him. It is estimated that in 1847 Archbishop MacHale distributed in person an average of fifteen hundred dollars through each of the fifty-two parishes of his diocese, and an almost equal sum to the parishes of the diocese of Killala. In 1879 large sums of money collected in the United States were sent directly to the archbishop, to be disposed of at his will for the relief of the suffering people.

In 1875 the fiftieth anniversary of his episcopate was celebrated in the cathedral of Tuam. Father Tom Burke, a great friend, and one might say a pet, of the venerable archbishop, preached the sermon. A marble statue of him was unveiled in Tuam and an illuminated address presented by A. M. Sullivan in the name of the Catholic members of Parliament. In the same year the archbishop was one of the most conspicuous and welcome figures at the celebration of the centennial of his old friend O'Connell in Dublin. He responded to the memory of the chief in a speech full of all his old fine free instincts and strong political sense. That was his last great appearance in public, though to the end he continued to take the keenest interest in public affairs.

In his diocese his life was one of patriarchal simplicity. He loved the poor with the love of a father and a saint. He loved his native Irish tongue above all tongues, and was enthusiastic in his efforts to propagate and perpetuate it. He translated many of the books of Homer and all of Moore's *Irish Melodies* into Irish, together with portions of the Bible and many litanies and prayers. He always kept a harp upon his table, and would accompany himself to his own rendering of one or other of the *Melodies*. His annual visitations to his diocese were gala days to all the people wherever he appeared, and were eagerly looked forward to

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by young and old. "The Lion of the Fold of Judah" O'Connell had long ago called him. As "the great Archbishop of the West" he was better known to a later generation. He passed away quietly within nine years of completing a century of life, and left to the world an enduring example of a wholly pure, unselfish, laborious, and saintly life. The memory of John of Tuam will live for ever in the warm hearts of the Irish people, for whom he labored through a patriarchal life.

An Old English Round.

An old English round has lately been discovered in the British Museum, composed by John Fornsett, a monk of Reading Abbey, in the year 1226. It is the oldest piece of music in harmony known to exist, and was recently sung by the choir of the Athenæum at Manchester, England, in illustration of the Duke of Albany's endeavoring to prove in a public lecture in behalf of a conservatory that the English were a century before any other nation in the composition of popular harmonized music. The following are the words of the round:

Summer is ycomen in,
Loud sing cuckoo;
Groweth seed, and bloweth mead,
And springeth the wood new,
Sing cuckoo.
Ewe bleateth after lamb,
Loweth after calf cow,
Bullock starteth, buck verteth,
Merry sing cuckoo,
Well sings the cuckoo.

The Wind on New Year's Eve.—

If New Year's eve night wind blow south,
It betokeneth warmth and growth;
If west, much milk, and fish in the sea;
If north, much cold and storms there will be;
If east, the trees will bear much fruit
If northeast, flee it man and brute.

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Don John of Austria,

THE HERO OF LEPANTO.

Don John of Austria was one of the most gallant princes and celebrated commanders in an epoch of great commanders. His most renowned exploit is the victory over the Turks at Lepanto—a battle that effectually freed Europe from all future danger of Mohammedan aggression. But he was the victor in many other important engagements that left their mark on history.



He was half-brother to King Philip II. of Spain, son and successor to Charles V., was born at Ratisbon about 1547, and died near Namur, in the Netherlands, October 1, 1578. His birth was almost coincident with the death of Martin Luther, and the armed struggle between Catholicity and Protestantism raged through all his life.

His original name was Geronimo, and while a child he was conveyed to Spain and placed in charge of Don Luis de Guixada, majordomo to the Emperor Charles V. He grew up a boy of great beauty, quickness of intellect, and gayety of disposition, with a strong predilection for everything pertaining to war. Charles V. died in 1558. At the command of Philip, Geronimo's name was changed to Juan, and he was sent to the celebrated university of Alcala to complete his education. The affection between the two brothers was as strong as the contrast between their characters was marked. Philip was cold, austere, close, suspicious, with an

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extraordinary idea of the dignity of his own rank, his mission on earth, and his power. John was gay, open, sunny, and secretly inclined to laugh a little at the unbounded pretensions of the king. He was fond of adventure, and at one time stole away from court to assist in the defence of Malta, then besieged by the Turks. Philip, discovering his flight, sent after him and had him brought back, much to the young truant's mortification. He was then but eighteen.

Three years later, June, 1568, he was given an independent command against the Barbary corsairs, who swept the seas and wrought great havoc on Christian commerce and the Christian coasts. In eight months he returned victorious. Immediately on his return he was sent to quell a desperate revolt of the Moors who had been allowed to remain in Granada after the disruption of their kingdom there and expulsion of their king. In two years he put down the insurrection.

Don John's name and fame as a military commander were now established throughout Europe. Selim II. had succeeded to the vast inheritance and the policy of his father, Soliman the Magnificent. That policy was to destroy Christendom. He took Tunis from Spain and Cyprus from Venice. The barbarities attending the capture of Cyprus filled Europe with indignation, and Pope Pius V. preached a crusade against the Turks. Venice and Spain united their forces, and the pope added a contingent from his own States. A fleet of upwards of two hundred and forty sail was organized and the combined command of the expedition given to Don John.

The command consisted of fifty thousand sailors, together with twenty thousand Spanish and nine thousand Italian soldiers, many of whom were nobles who had volunteered in the service of the cross. Among them was Cervantes, the author of *Don Quixote*, who lost an arm in the engagement. The pope blessed the commander's staff, which with the papal standard he sent to Don John, assuring him the victory in advance. The Christian fleet set sail from Messina on September 16, 1571, in quest of the Turks, and at sunrise on Sunday, October 7, they came up with them in the Gulf of

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Lepanto. The Turkish fleet was superior in numbers and size of vessels and carried one hundred and twenty thousand men.

The allied fleet covered a front of three miles, the right wing under Doria, the celebrated Genoese admiral; the left wing under Barbarigo, the Venetian; and Don John himself commanding the centre. Just before the battle he passed in a light galley along the whole front of the line to tell the command: "You have come to fight the battle of the cross—to conquer or to die. But whether you are to die or conquer, do your duty to-day and you will secure a glorious immortality." At noon the fleets met in combat. The Turks fought desperately for over four hours, but at length the skill and courage of the Christians prevailed. The Turks sustained a defeat that was a collapse of their naval power. Only forty-six galleys escaped; the rest were taken or destroyed. Ali Pasha, the Turkish commander-in-chief, was slain, together with his chief officers and thirty thousand of his men. A vast number of Christian captives were set free. The pope, who had been waiting with deep anxiety for the result of the battle, on which so much depended, burst into tears when he received the actual tidings, and exclaimed: "There was a man sent from God, and his name was John." All Europe was moved at the news and the fame of the young commander was in all mouths. Even Elizabeth of England sent congratulations at the tidings of this great Catholic victory.

Don John was not long left idle. The Barbary coasts were not yet rid of corsairs, and in September, 1573, he set out at the head of an expedition and captured Tunis, one of their chief strongholds. His idea was to establish a Christian power there, and with a view to this he repaired the fortifications. The pope saw the wisdom of the scheme, but Philip opposed it, and the result was that Tunis was recaptured by the Turks in the following year and remained down to the nineteenth century a centre of piracy and a market for Christian slaves.

Always filled with the spirit of romance and chivalry, Don John now thought of releasing Mary, Queen of Scots, held in captivity by Elizabeth in England. His idea was

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to free her, marry her, dethrone Elizabeth, and reign with Mary over England and Scotland. There had been a long-sustained revolt against the Spanish power in the Netherlands, which the famous Duke of Alva had been sent by Philip to quell. Alva's governorship having proved unsuccessful, at his own request he was recalled and succeeded by Requesens in 1573. The latter was urged to try a milder method with the insurgents. He died of fever in March, 1576, and Don John was sent to take his place.

On arriving in the Netherlands to assume his command Don John found that Philip had just agreed to withdraw the Spanish soldiery by whose aid he had intended to carry out his schemes against England. His government was surrounded by difficulties. The insurgents were stronger than ever, while the Spanish power was weakened by Philip's own acts. He strove earnestly to establish kindly relations with the people, while bound to maintain the supremacy of Spain and the Catholic faith. Philip was notoriously stingy in the matter of supply, and Don John found himself almost without resources. He called back the expelled troops, and, coming up with the state forces, dealt them a crushing blow at Gembloux (January 31, 1578). Other victories followed, but were rendered practically ineffectual by the refusal of Philip to send supplies. Philip seems to have grown jealous of his brother and suspected him of intrigues on the throne of Spain. John's forces lay idly in camp and rotted away of the plague, to which he himself soon after succumbed (October 1, 1578), though at his death his appearance was that of one who had been poisoned. A great funeral was given him at Namur; and Philip, stingy to the last, to prevent the cost of a public procession into Spain, ordered the remains to be divided into three parts and secretly conveyed home. Thus in the saddle-bags of troopers the remains of the hero who had saved Christendom and wrought such great services to his own country were smuggled through France into the land that deservedly worshipped him. On Spanish soil the parts were joined together by wires and so presented to Philip, arrayed in magnificent robes. The body was buried in the Escurial by the side of his father, Charles V.

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MGR. GASTON DE SÉGUR.

PRELATE OF THE POPE'S HOUSEHOLD, CANON OF ST. DENIS OF THE ORDER OF BISHOPS, FORMERLY AUDITOR OF THE ROTA, ETC.

MGR. DE SÉGUR belonged to an ancient French family that may be traced back to the time of the Crusades, various members of which have distinguished themselves in the Church, the army, the magistracy, literature, and diplomacy.

Mgr. de Ségur's mother was the daughter of Count Rostopchine, of an ancient Tartar family, Minister of Foreign Affairs under Paul I. of Russia, and as governor of Moscow in 1812 made himself for ever noted by the burning of that city. He married the Countess Protasow, one of the orna-

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ments of the court of the Empress Catherine. She embraced the Catholic religion at the age of thirty-two, and openly attended the functions of the Church in spite of repeated admonitions on the part of the civil authorities; but the Emperor Nicholas, to whom she boldly addressed herself, left her at liberty to continue her religious practices, which she did for more than half a century. She died at Moscow at the age of eighty-four. Her daughter, Sophie Rostopchine, a woman of rare distinction, followed her into the Church. Marrying the Count de Ségur, she took a serious interest in the education of her children, and wrote for their benefit the tales that have become so popular in other families. Gaston, the subject of this notice, was the oldest of her eight children. He was born April 10, 1820. He displayed unusual talents at an early age, as well as high moral qualities. While pursuing his studies at Paris he became one of the early members of the Conférences de St. Vincent de Paul, and was so charitable to the poor as to impose on himself severe privations, giving away even his own clothing. He so invariably returned home with empty trunks at vacation-time that his mother at last provided him with coarser garments, saying, with a smile, that they would be more serviceable to the poor. A decided taste for painting led him to become an *amateur* pupil of Paul Delaroche, and he displayed so much grace and vigor in his productions that his master predicted he would become a great artist rather than a diplomatist, for which his father destined him. At the age of twenty-two he obtained the gold medal at the exposition for the portrait of his father, but he immediately sold it and gave the proceeds to the poor. He became soon after an attaché of the French embassy at Rome. Here his faith and piety received a new impetus, and he resolved to become a priest. This was naturally opposed by his parents, as he was the oldest son, but he surmounted all obstacles and entered the Seminary of St. Sulpice at Paris, where he received holy orders December 18, 1847. His first Mass was said in the chapel of the seminary, and his mother was the first to receive the Holy Eucharist at his hands. It was on this occasion he prayed, in the fervor of his devotion, that his sacerdotal career might one day be crowned by the sacrifice

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that would be to him the greatest. His prayer was fully answered, as will be seen. As a priest he was desirous of consecrating himself to the service of the most lowly, most needy, most degraded. His first appointment was to the military prison of the Abbaye, for the inmates of which he wrote his *Réponses*, that has passed through so many editions. Meanwhile he did not wholly neglect his artistic pursuits, and for some time he made it a point to consecrate two pictures every year to Our Lady. Like Fra Angelico, he is said to have executed them on his knees.

In 1849 he was appointed auditor of the Rota and had the satisfaction of returning to Rome, where he often visited the public schools, taught children the catechism, heard the confessions of the poor, the soldiers, etc. While here he painted a St. Peter which Pius IX. expressed a desire to have, and it was suspended above the chair occupied by the pope in giving audiences, where it remained twenty six years. In 1878 Pope Leo XIII. gave it back to Mgr. de Ségur. It was Pius IX., who had a special affection for him, that made him a prelate of the papal household.

It was at noon, May 1, 1853, while the Angelus was ringing, that he suddenly lost the sight of his left eye. He foresaw his total blindness, and the trial was the greater on account of his artistic tastes. But he cheerfully prepared himself by learning to do things with his eyes closed, committing to memory the Mass of the Blessed Virgin, etc. Desirous of seeing his relatives once more, he returned to France in 1854 and spent his vacation among them. On the 2d of September, while walking with his brother and talking with animation, he suddenly exclaimed, "I am blind!" He had lost the sight of his other eye. He calmly went to his room, and so great was his self-command that when the family met at dinner nothing revealed his sad condition to his mother, who was alone ignorant of it, till he began his repast. She looked at him, turned to her other children, and, seeing them all in tears, divined the truth. This was twenty-seven years before his death. His prayer on the day of his first Mass was fully answered. To be totally blind was indeed the crowning sacrifice of his life, but he always regarded it as the means of extraordinary grace.

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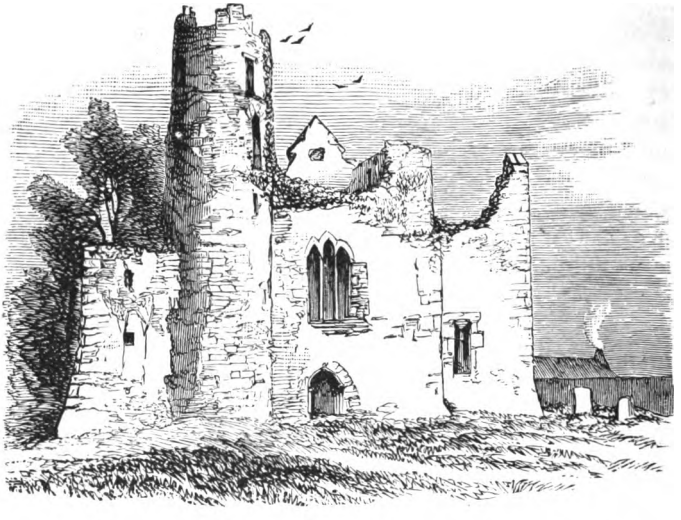
But, as the holy Curé of Ars said of him, this blind man could still see better than many who have their sight. His mental faculties grew keener; his zeal increased. As a preacher and director of souls he became eminently successful. To the young he was particularly attractive. He took part in every good work, for hospitals, orphan asylums, missions among the poor and the laboring classes, establishing religious libraries, helping poor churches, aiding the exiles from Alsace and Lorraine, etc., etc. Looking upon the Catholic press as one of the greatest means of doing good in our day, he wrote incessantly and published an astonishing number of books, animated and popular in style, and pervaded by the piety and love for the Church that distinguished him. He interested himself in ecclesiastical seminaries, striving to raise the standard of clerical studies and stimulate the zeal and piety of the members. He had the privilege of being more than once praised by the supreme authority, and Pope Leo XIII. declared his death a disaster to the Church and Catholic society.

Mgr. de Ségur died in the Lord June 9, 1881. In accordance with his will he was buried in the habit of the Third Order of St. Francis, to which he belonged; his feet bare, expressive of his love of holy poverty; the holy Gospel on his breast to signify his attachment to the faith; and a crucifix in his hand, significant of his trust in the great Redemption. His heart was embalmed and placed near that of his mother in the chapel of the Visitation convent where his sister Sabine ended her days. His tomb is near the celebrated sanctuary of St. Anne d'Auray, in Brittany, and is fast becoming itself a place of pilgrimage.

It is told of Charles II. of England that he offered a reward to any one who could find a rhyme to "porringer." Some one claimed the reward on producing these lines:

"The Duke of York a daughter had,
He gave the Prince of Orange her;
So now your majesty will see
I've found a rhyme to porringer."

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KILMALLOCK CHURCH AND ROUND TOWER.

KILMALLOCK, County Limerick, Ireland, has been very properly called the Baalbec of Ireland on account of its ruins of churches, religious buildings, and castles. It was originally, according to O'Brien, called Molloch, but as soon as Christianity was preached there the word *Kill* was added to it, which made it the church of Molloch instead of the city of Molloch. Its glories are now with the past. It was formerly a walled town, and was celebrated in the ecclesiastical and military annals of Ireland. A monastery was erected here in the early part of the seventh century. The ruins of the abbey of Kilmallock stand on the east side of the town and outside of its walls. It was a massive structure and consisted of several divisions and chapels. A part of the building was destroyed by Cromwell. Our illustration, taken from Father O'Hanlon's *Irish Saints*, is a picture of the mediæval church of St. Peter and St. Paul, which stands within the town walls. The chancel or eastern portion is now used as the Protestant church of Kilmallock. It is about fifty feet by twenty-five feet, and the walls are over

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three feet thick. The western portion, or nave, is eighty feet long by sixty-five feet wide, and contains fourteen windows, all in the pointed style. There are on each side four lofty pointed arches, springing from large, square pillars, dividing the centre from the side aisles. There were also arches springing from these pillars in a lateral direction, and terminated by the walls, on each side, but they are now gone. The tower is situated at the northwest corner, and its style seems a modification of the ancient Irish bell-tower, but intermediate between it and the Norman tower of subsequent ages. The date of its erection is not known. It had been stated that the old monastery of St. Mocheallog had been converted into a Protestant church, but Dr. O'Donovan showed years ago (1840) that the foundation of the old church to which the name of the saint was originally given still remains, and is situated on the south side of a hill or rising ground about a quarter of a mile southwest of the town of Kilmallock. The ruins of the walls are only about two feet high, and are covered with earth and grass. The few stones that remain of the foundation are large, and no lime-mortar can be seen between them, being the best evidence of the antiquity of the ruins.

Meeting and Parting.

Like travellers in some distant land,
We only meet to part;
Hand cannot long be clasped in hand,
Nor heart commune with heart.

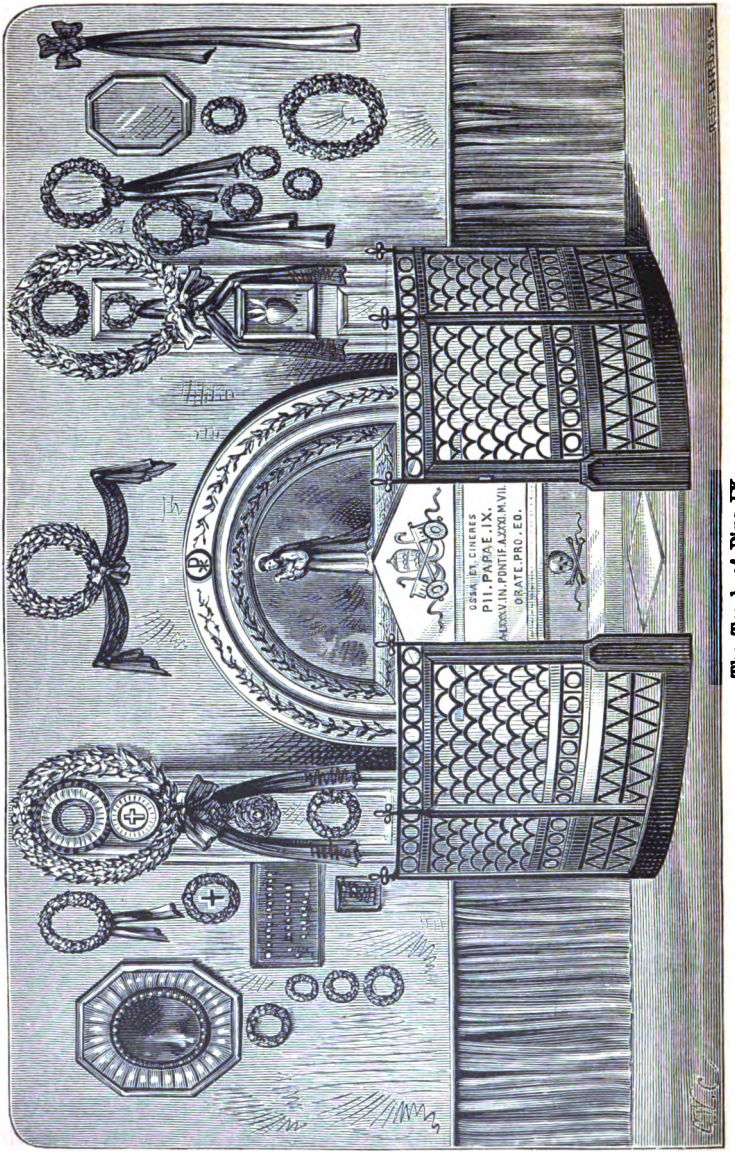
But when we touch our native shore,
And friend again meets friend,
That union is for evermore,
That joy shall never end.

And thus, although we meet to part,
We part to meet again;
Earth's fleeting joys might win our heart,
If mixed with less of pain.

—D. G., in *Irish Monthly*.

The Franciscan Friars came to Scotland at the invitation of Alexander II. in 1230 and founded eight houses there.

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The Tomb of Pius IX.

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St. Lawrence-without-the-Walls.

THE TOMB OF PIUS IX.

Rome has witnessed many disgraceful tumults in its streets. It is doubtful, however, if, in our day at least, the ancient city has suffered anything more infamous than the riot on the night of July 13, 1881, when a mob attacked the procession bearing the remains of Pius IX. from St. Peter's, where they had rested since the pontiff's death, to the final place of repose in the church of St. Lawrence-without-the-Walls. The rabble had gathered on purpose, and at first hissed and hooted the procession, and then set upon it with stones, pursuing it almost to the very doors of the church with insulting cries. Throughout the civilized world this ruffianly act excited the indignation not only of Catholics but of all other decent people. In an allocution about three weeks afterward, when all the facts had been examined, Pope Leo distinctly laid the blame of the riot on the weakness or the ill-will of the Italian government.

The church of St. Lawrence-without-the-Walls stands on the right of the Via Tiburtina, about a mile and a quarter outside the Esquiline Gate, in what was anciently known as the Ager Veranus. This field had belonged to St. Cyriaca, and it was here that the holy widow had piously interred the remains of the deacon St. Lawrence, of whose martyrdom (A.D. 261) she had been an eye-witness. Above the burial-place of the martyr the Emperor Constantine, in the year 330, erected the church at the request of Pope Sylvester I. In spite of the injuries it has suffered at various times this church preserves the ancient type of the Christian basilica better than any other about Rome. Four popes before Pius IX. are buried there, though the exact situation of their burial-places is not known. These were: St. Zozimus, a Greek, forty-third pope, a zealous opponent of Pelagianism and a stern defender of the primacy of the Apostolic See, buried in 418; St. Sixtus III., a Roman, forty-sixth pope, buried in 440 in the crypt near St. Lawrence; St. Hilary, a Sardinian, forty-eighth pope, who reconciled for a time the disagreement between the Eastern and Western Churches as to the celebration of Easter, and

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was buried next to St. Sixtus III.; and Damasus II., a Bavarian, who, after a pontificate of twenty-three days, died at Palestrina in 1048 and was interred here.

The popes have always shown a great attachment for this church. In almost every century, from the time of Sylvester I. down, something has been done toward preserving it from decay. Pius IX., however, took a special interest in it. He employed a skilful architect to strengthen the roof and to excavate the crypt, which had in the course of ages become filled up with earth, stones, and rubbish. Eight immense paintings illustrating the life of St. Lawrence were also executed by the summer of 1870, but other plans for the further restoration and embellishment of the venerable edifice were frustrated through the invasion of the city later in that year.

In his will Pius IX. expressed the desire that after his death his body should rest in this church "exactly under the arch beneath which is the stone called the 'gridiron,' still bearing spots of blood from the martyrdom of the august Levite." The stone referred to, with other relics of St. Lawrence's martyrdom, had been preserved by the Christians, and it had, until Pius IX.'s time, been attached to the floor of the church; but the pope during the restorations had ordered it placed in the floor of the crypt, evidently with the purpose of indicating in a striking way both his admiration for the martyr and the place for his own tomb. Pius IX.'s wishes have been piously carried out with great care and taste. As shown in the accompanying illustration, the sarcophagus enclosing his remains is of marble, very simple in style, having on its front the death's head and crossbones, and the inscription he had himself directed: *Ossa . et . Cineres . Pii . Papae . IX . Vixit . A . LXXXV . in . Pontif . A . XXXI . M . VII . D . XXII.* (The bones and ashes of Pius IX., Pope. He lived eighty-five years; in the pontificate thirty-one years, seven months, and twenty-two days). The lunette formed by the arch above the sarcophagus bears several symbolical devices—the Good Shepherd, the Prophet Elias, St. Joseph, etc. A semi-circular fence of bronze lattice-work surrounds the tomb in front, and on this is inscribed: *Hypogeo . Tutando . Leo . XIII . A . D . MDCCCLXXXI.* (To protect the vault—Leo XIII., 1881).

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THE MOST REV. JOHN MARTIN HENNI, D.D.

IT will be difficult for the next generation of Catholics to realize what their predecessors had to go through with to establish the Church in this country. Especially will this be the case with the Catholics of the upper Mississippi States. They will see around them fine churches, schools, colleges, monasteries, convents, and all sorts of charitable institutions, and they will need to stretch their imagination, as well as to have some knowledge of the history of Catholicity in those parts, in order to bring up before them the picture of religion as it was seventy or eighty years previous to their time. Wisconsin was then only a Territory, barely explored, still inhabited in some portions entirely by Indian tribes. Mil-

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waukee itself, now a beautiful city, was a mere outpost of civilization. But it was an epoch of vigorous, whole-souled, and courageous men and women, and it was then, in 1844, that the first bishop of Milwaukee arrived at the new see.

John Martin Henni was born at Obersanzen, canton of Graubünden, Switzerland, June 13, 1805. After making his studies at the gymnasia of St. Gall and Zurich, and finding that his vocation was to the priesthood, young Henni went to Rome in 1824 and there made his philosophy and theology. It was in Rome that his future career was determined, for in 1827 Bishop Fenwick, of Cincinnati, being there in search of priests, Henni volunteered. Coming at once to this country with Bishop Fenwick, he went to the seminary at Bardstown, Kentucky, where he was ordained priest February 2, 1829. Father Henni was assigned to the spiritual charge of the German-speaking Catholics of Cincinnati, and was also made professor in the Athenæum in that city, a Catholic high-school, since developed into St. Xavier's College. Not long after he was sent to Canton, Stark County, Ohio, where his mission extended throughout a good portion of the northwestern part of the State. In 1834 Bishop Purcell, having succeeded the saintly Fenwick, brought back Father Henni to Cincinnati and put him in charge of Holy Trinity Church and made him his vicar-general. In 1835 Father Henni paid a short visit to Europe, and while there published a pamphlet in German setting forth the promising condition of Catholicity in southern Ohio. During his ten years' residence in Cincinnati he was exceedingly active in all good works, and was the leader in everything especially tending to the religious welfare of the German-speaking immigrants, who were beginning to come to the West in large numbers. In 1836 he founded and became the first editor of the *Wahrheits-freund*, a Catholic paper in the German language, which is still flourishing.

Father Henni attended the Fifth Provincial Council at Baltimore in 1843 as theologian to Bishop Purcell. That council, foreseeing the Catholic future of Wisconsin, petitioned the Holy Father to erect a new see at Milwaukee.

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Among the settlers then flocking into Wisconsin a large number were German-speaking Catholics, and the council recommended Father Henni for the new see. In the cathedral of Cincinnati, March 19, 1844, Father Henni was consecrated Bishop of Milwaukee by Bishop Purcell, assisted by Bishop O'Connor, of Pittsburgh, and Bishop Niles, of Natchez.

It was only seven years before (in August, 1837) that Father Florrissant Bondisel, of Green Bay, had celebrated the first Mass at Milwaukee, at the house of Mr. Solomon Juneau. The same year Father Patrick Kelly came from Detroit, and, after saying Mass a number of times in the court-house, built a small frame church in Martin Street, between Jefferson and Jackson Streets, on ground given for the purpose by Mr. Juneau. This was the only church in Milwaukee when Bishop Henni arrived. The Catholic population of the entire diocese was about eight thousand, including about two thousand in and around Milwaukee, and for all these there were four priests. Prairie du Chien, which had hoped to become the episcopal see, could boast a stone church lately erected.

The bishop set to work. Within three years of his arrival he had increased the number of his priests from four to thirty-four, and the Catholic population had grown out of all proportion even to this increase in the number of priests. In 1847 St. Mary's Church was opened, and the same year work was begun on a new cathedral church and a hospital was founded and put in charge of the Sisters of Charity. The next year, while on his visit *ad limina*, Bishop Henni stopped at Munich, Bavaria, and secured a colony of the School Sisters of Notre Dame to found a house of their order at Milwaukee. On his return he established an orphan asylum and began the building of two churches, Holy Trinity and St. Gall's, the latter invocation in honor of the Irish apostle of Bishop Henni's native country. At last, on July 31, 1853, having in the meantime made a collection tour for the purpose to Cuba and Mexico, he was able to complete the new cathedral of St. John, Archbishop Bedini, the papal legate then in this country, being the consecrator, and Archbishop Hughes, of New York, preaching the sermon of the oc-

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casion. In 1854 he began work on an ecclesiastical seminary, something he had very much at heart, and the noble institution, the Seminary of St. Francis de Sales, or "the Salesianum," was opened the next year under the direction of Father Heiss (the present Archbishop of Milwaukee) and Father Salsmann.

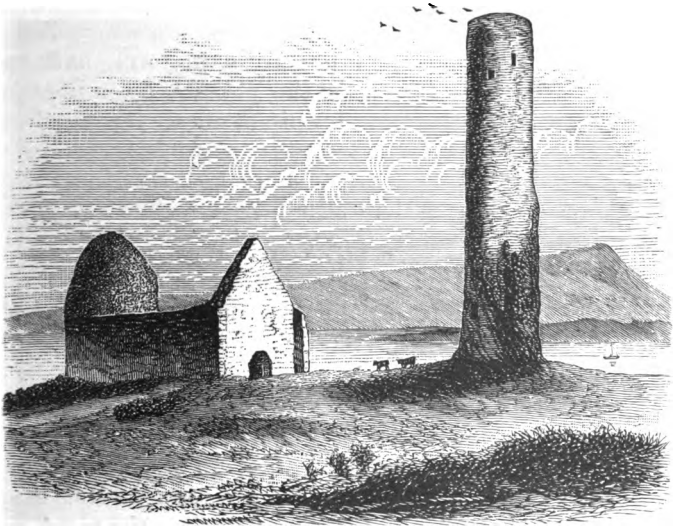
In the meantime the beautiful Territory of Wisconsin had grown into a rich, prosperous State, and the Catholic population had more than kept pace with its growth. Bishop Henni, therefore, at the Second Plenary Council of Baltimore in 1866, proposed that two new episcopal sees should be erected in the State, and therefore in 1868 the dioceses of La Crosse and Green Bay were carved out of the northern part of the diocese of Milwaukee. Finally Milwaukee was raised to the dignity of a metropolitan see, and the pallium was conferred on Bishop Henni in July, 1875, by the papal ablegate, Mgr. Cesare Roncetti, who had come to this country with the berretta for Cardinal McCloskey. But old age and arduous labors were telling on the venerable prelate, so that he was obliged to ask for a coadjutor. His prayer was finally granted, and his almost life-long friend, Bishop Heiss, of La Crosse, was preconized Archbishop of Adrianople March 14, 1880, and coadjutor to Archbishop Henni *cum jure successionis.* Scarcely too soon, either, for the venerable servant of God was called at last to his reward September 7, 1881.

A man is best known by his works, and the works of a churchman are charity and instruction. But these are always the most found where the religious life is the most developed, and the religious life flourishes in a diocese only when the bishop is himself a friend of the religious orders. Now, the diocese of Milwaukee is unrivalled, perhaps, in the number and variety of religious orders to be found there. In short, the State which he had found little more than a wilderness, with four priests and a handful of Catholics, Archbishop Henni left at his death a powerful commonwealth with three dioceses, 185 priests, 258 churches, 125 schools, 25 religious and charitable institutions, and 200,000 Catholics. Archbishop Henni was almost the last of the pioneer bishops who established Catholicity east of the Mississippi River.

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Ruins of Inniscaltra Church and Round Tower, Lough Derg, Ireland.

"This spot," says Father O'Hanlon in his *Lives of the Irish Saints*, "involuntarily awakens reverence and admiration in every tourist. It lies in that part of the parish of Inniscaltra which is within the barony of Tulla, county of Clare, although the greater part of the parish is in the barony of Leitrim and county of Galway." The island is opposite to



that part of Lough Derg (Red Lake) lying between the counties of Clare and Galway, known as Scariff Bay. The history of this place is most interesting. In olden time it was the retreat of kings, Druids, and warriors, and it so continued to be down to the dawn of Christianity. Here St. Caimin resided and founded a monastery and a church. Here he cultivated sacred studies, for the Psalter of St. Caimin and the celebrated book of Caimin were both written by him, according to the prevailing account. His church was founded about the year 645 and was dedicated as the

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"Church of Mary," and he had a statue raised in honor of the Blessed Virgin. The place was in great repute till plundered by the Danes. The original church was demolished and restored, and was plundered again several times, but was again and again restored by the piety of the people. A cemetery attached to this church contains the ashes of many of the great people of that day.

The present ruins, a picture of which is given above, are of great interest. "The round tower," says Father O'Hanlon, "is yet remarkably perfect. Several inscribed tombstones are notable for their antiquarian interest." It stands thirty-five feet from the southwest corner of St. Caimin's Church. The conical roof is wanting, and perhaps a portion also of another story. It is very symmetrical in form, and very graceful. Many illustrations of this place are given in guide-books. Michael O'Bannon, in his poem on the Shannon, says:

> "In the seventh century of the Christian era
> St. Caimin—a vigorous chief—erected
> Seven churches and a high colgaus with strength
> On Inis-Cealtra, in the middle of Lough Deirgart."

St. Caimin is said to have died about the middle of the seventh century (655), as recorded in the annals of Innisfallen.

THE ROSARY PROHIBITED.—Among the penal laws against Catholics in the time of Queen Elizabeth of England was a prohibition of using or even possessing a rosary. But thirty years after she established Protestant services the rosary was still used openly in Wales. The common people said they could read upon their beads as easily as others in their books, and they made such a clinking with them during the service that a complaint was made that the minister could hardly be heard for the noise!

And in spite of the penalties, confraternities of the Most Holy Rosary flourished secretly throughout England all through the time of persecution, and aided powerfully to foster the heroic spirit of the faithful in setting at naught the rack, the gibbet, and the axe.

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The Rt. Rev. P. N. Lynch. D.D.

In a country like ours, where the canon law, with its customs and precedents, does not prevail, the life of a bishop is no sinecure. Not only has he to bear the responsibility that belongs to the overseership of the spiritual life of his flock, but he has also to care for the temporalities of the whole diocese. Under a system adapted and intended for a missionary condition of the Church he has to provide for a flock as numerous, and as exacting in its various needs, as that of many of the oldest dioceses of the Old World. Whoever worthily fills the office of a bishop in the American Church is, therefore, an uncommon man. Such a man was the late Bishop of Charleston, S. C.

The Right Rev. Patrick Niesen Lynch was born in Ireland,

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at Clones, in the County of Monaghan, March 10, 1817. In 1819 his parents, Mr. Conlan Peter Lynch and wife, immigrated to this country and were among the first settlers of Cheraw, S. C. There was at that time but one priest in the State, the Rev. Dr. Gallagher, though the learned Dr. England arrived next year to fill the see of Charleston as its first bishop, bringing several priests with him. Cut off as the Lynches were from the regular ministrations of the Church, they were all the more zealous in keeping up the beautiful family piety to which they had been accustomed in their native land. Sunday was a cheerful day for them, but a day of prayer; although they could not attend the Holy Sacrifice, they very fervently followed it in spirit, all their household being gathered together for the Mass-prayers and the reading of edifying books. Young Patrick, the first-born, had been dedicated by his parents to the service of the altar, in case such should turn out to be his vocation, and he was one of the earliest pupils in St. John the Baptist's Seminary at Charleston, opened by Bishop England.

As soon as young Lynch was far enough along in age and studies he was sent to the Propaganda College at Rome, and he became one of its most brilliant students. He was ordained priest and was graduated doctor of divinity. This was in 1840, and he at once returned to Charleston and was assigned to the cathedral, where he remained until the death of Bishop England and the consecration of Bishop Reynolds in 1844. During the eleven following years he was in charge of St. Mary's Church, part of the time being also principal of the Collegiate Institute, and still later vicar-general.

On the death of Bishop Reynolds in 1855 Dr. Lynch became administrator, and in that capacity had the government of the diocese until he was consecrated Bishop of Charleston, March 14, 1858. The Civil War came not long after. It was a trying time for all conscientious men. South Carolina seceded, and, like a good shepherd, Bishop Lynch followed his flock. In the first year of the war a fire broke out in Charleston, destroying the new cathedral, the bishop's house, and other church property, and soon after the city was subjected to a long and destructive siege and bombardment. Then came Sherman's march to the sea, with the burning of

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Columbia and its church, college, and convent. Bishop Lynch was so highly esteemed in his State that he was sent by the Confederate authorities on a special mission to France in the interest of peace. On his return he found his diocese in a most ruinous condition.

Almost everything had to be begun anew. In addition to the losses in church property which had to be replaced, there was a debt of nearly one hundred thousand dollars representing deposits of money that had been made by poor people. The new obligations assumed for necessary buildings and repairs swelled the total debt to more than two hundred and twenty thousand dollars. The war had ceased, and its effects, also, soon ceased to be apparent to the generality of mankind, but they remained ever present to Bishop Lynch, the rest of whose life, for seventeen years, was a constant toil to pay off the debt. How faithfully he worked may be inferred from the fact that at his death but about fifteen thousand dollars remained unpaid, the greater part having been liquidated through his individual exertions outside his State. The task was a heavy one, however, even for his naturally robust constitution and vigorous mind, and it brought him prematurely to his end. Surrounded by his clergy and his other friends, he gave up his soul to God February 26, 1882. On the news of his death Charleston, and in fact the whole State, expressed its grief. Catholics and non-Catholics joined in the mourning.

There were two things for which Bishop Lynch was particularly remarkable—his quiet, whole-hearted benevolence and charity and his literary activity. Twice in his career he showed his Christian charity at a time of pestilence—in 1848 taking charge of a hospital during the yellow-fever, he himself contracting the fever while there; and again in 1871, on another outbreak of the disease, returning in great haste to Charleston so as not to be absent from his post at a moment of danger.

As a writer Bishop Lynch has put the Catholics generally of the United States under obligations to him. He was a thorough scholar, and was extensively read in all that goes to make a classicist and a theologian. But he was also a devoted student of applied science. Although not publishing

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any books, he wrote several articles for the *Catholic Miscellany*, published in Charleston, as well as articles for magazines and reviews. He was the author of the admirable letters on the Vatican Council which appeared in the *Catholic World*, as well as the articles on "The Blood of St. Januarius," in the same periodical, which are now published in book-form. He was also a contributor to the *American Catholic Quarterly Review*, and edited and revised the American edition of *Deharbe's Series of Catechisms*, published by the Catholic Publication Society Co. His *Lecture on America before Columbus* is a very able and learned production. In personal intercourse Bishop Lynch was affable and pleasant to all with whom he came in contact.

NOT A MODERN IMPROVEMENT.—The so-called "progressive" people of our days fancy that the admission of women to the higher walks of learning is a peculiarly "modern improvement." The fact is, not to go back to ancient times, that centuries ago women were given the advantages of education in the great seats of learning controlled by the Church. St. Teresa was made a doctor of divinity and wore the doctor's cap. The attainments and success in belles-lettres of Vittoria Colonna and Christine de Pisan show that they must have been trained in the best schools of their times. We might multiply instances in proof of our position, but will cite only the great University of Bologna, founded in the twelfth century, in which women filled professors' chairs. Novella d'Andrea, the daughter of the celebrated jurist Giovanni d'Andrea, who was a professor at Bologna, was so profoundly versed in philosophy and jurisprudence that she lectured to the students when her father was obliged to be absent. She is said to have been so beautiful that, to avoid distracting the students, she was obliged to conceal herself behind a curtain when lecturing. Novella was born in 1312 and died in 1366. Laura Bassi was eminent in mathematics, languages, and philosophy, received the doctor's degree, and was appointed professor of mathematics and philosophy at Bologna in 1732. Clotilda Tambroni was distinguished for her attainments in the classics, and in 1794 was appointed professor of Greek in the university. Madame Manzolina was also eminent here as a teacher of surgery and anatomy.

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Mount St. Mary's College and its late Professors.

During the past two years the attention of the Catholic public has been called more or less to this ancient seat of learning in the United States, on account of the financial embarrassment into which it fell. Although not the oldest college—Georgetown having been founded before it—still its name has gone forth as the training-school of so many archbishops, bishops, and priests of the United States that it has been looked upon more as a national than as a local college. Founded in 1808 by Father Dubois, afterwards Bishop of New York, as a high-school, and enlarged and a new building erected in 1824, which was destroyed by fire just as it was completed, the present building was immediately begun and completed in 1826. Since then the college has had a remarkable career. The financial difficulty into which it fell was, by the generosity of its old friends and students, met by liberal donations, and it is now again in a fair way to become the great seat of learning for Catholics in this country.

During the past four years it has lost four of its eminent professors, portraits of whom we give below.

THE VERY REV. JOHN McCLOSKEY, D.D.

The Very Rev. John McCloskey, D.D., late President of Mount St. Mary's College, Emmittsburg, whose death occurred on December 24, 1880, was born in Carlow, Ireland, in 1817. While still an infant his parents came to America and settled in Brooklyn, N. Y. In 1830 he entered St. Mary's College, where he stayed until he finished his classical course. He then entered the seminary and had for professors the present Cardinal McCloskey, of New York; Bishop Loughlin, Bishop Elder, and Archbishop Purcell, the latter being president of the college at the time.

On December 13, 1840, Dr. McCloskey was ordained at Emmittsburg by Archbishop Hughes, of New York, and at the solicitation of the college authorities he was allowed to remain as professor there. He was made vice-president

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in 1841, and on the retirement of Dr. McCaffrey in 1870 he was chosen president, which position he held for seven years, when he resigned and the present Bishop of Columbus, Ohio, Dr. Watterson, took his place. When the latter was appointed bishop Dr. McCloskey once more resumed the position of president. His virtues and acquirements fitted him for any office in the Church, and more than once he was offered the mitre. He shrank from all honors and refused to leave his mountain home and his pupils. He was devoted heart and soul to his vocation, and entirely forgot self, for in the thirty-five years of his life spent in the service of the college he never took a vacation.



During his prefectship at the college he had, among the students under his care, three of his own brothers, two of whom followed his example and became priests—one, the Right Rev. Wm. G. McCloskey, D.D., is now Bishop of Louisville; and the other, the Very Rev. George McCloskey, well known and beloved in New York, is president of Preston Park Theological Seminary of Louisville. The University of Georgetown, appreciating his scholarly abilities, conferred on him the degree of Doctor of Divinity, and he was invested with the insignia of the doctorship by his Eminence Cardinal McCloskey. But Father John, as he was familiarly called, did not seek honors and distinctions, and never wore the doctor's ring.

Father John was kind to all, and all who knew him revered and loved him; for he was over-indulgent to others, but severe to himself. He never complained, but had always the same smile for all, and by all he was beloved. A beautiful monument was erected over the grave of Father John dur-

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ing the year 1882 at the expense of one of his admirers, who would not allow his name to be published.

THE REV. HENRY McMURDIE, D.D.

The subject of this sketch was born in London, England, May 21, 1822, and was brought up a member of the Church of England. He received his elementary education in the schools of London and entered a commercial house in Liverpool. During the Tractarian movement in England he became much interested in religious matters, and finally joined the Catholic Church. Becoming acquainted with the late Right Rev. M. O'Connor, then Bishop of Pittsburgh, he accompanied him to America, and, after a short stay in Philadelphia, he entered Mount St. Mary's Seminary, where he finished his classical and theological course, acting at the same time as prefect of discipline. He was ordained priest on August 15, 1854, in Loretto, Pa., by Bishop O'Connor. He immediately returned to the Mount and devoted his life to higher education. He studied philosophy under Dr. McCaffrey, who gladly surrendered his chair to his disciple. Dr. McMurdie taught dogmatic theology and moral philosophy, and when the present Bishop Elder was called to the mitre he succeeded him as director of the seminary. He held this position till relieved by Father O'Brien. He was vice-president from 1873 to 1875. He was a hard worker and zealous missionary. When urged to husband his strength he would answer that he preferred to die in the harness. He worked on until the day of his death, and while the faculty were examining the graduating class, January 20, 1880, they were summoned to



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Father McMurdie's room, where they found him dying. Dr. Watterson had just time to administer to him the last sacraments before he died.

Dr. McMurdie was an extraordinary man ; he had a clear mind that saw through the most abstract questions and a marvellous command of English, which made him a very successful teacher. He corresponded regularly with Dr. Brownson, who frequently consulted him on abstruse subjects. Those who have heard him preach will not soon forget his elegant and beautiful sentences. His mind was stored with a variety of knowledge, and yet he was so humble that he preferred the quiet of his mountain home and was ever ready to labor and obey. He is buried in the old Mountain cemetery, close to his comrades, Drs. McCloskey and McCaffrey, Father O'Brien, and others, all awaiting the summons of the archangel's trumpet.

THE VERY REV. JOHN McCAFFREY, D.D.

Dr. McCaffrey was a native of Emmittsburg, and was born September 6, 1806. In 1819 he went to Mount St. Mary's College, where he made his classical studies. He afterwards entered the seminary and completed his theological course there, except five months which he spent in St. Mary's Seminary, Baltimore. He was ordained deacon in 1831, and was promoted to the priesthood in 1838, and was almost immediately made president of Mount St. Mary's College. He was a worthy successor of Dubois, Purcell, Jamison, Gagin, and Butler, who had preceded him in the presidential chair. From 1838 till 1872, a period of thirty-four years, he ruled the Mountain college, until old age and feeble health compelled him to resign. Among his classmates were Cardinal McCloskey, Bishop Bacon, Father Sourin, S.J., Bishop Whelan, and many others.

He made many improvements in and around the college. Among others he projected and began the erection of a splendid church ; but, the civil war breaking out, pupils fell off, and the building remains unfinished.

He was twice offered the mitre, but his modesty and his love for his mountain home caused him to decline the honor. In 1858 he celebrated with high festivities and appropriate

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exercises the fiftieth anniversary of the founding of the college by Bishop Dubois. A writer in the *Catholic Mirror*, of Baltimore, to the editor of which we are under obligations for facts in regard to our sketches of the Mountaineers, says: "He was a man of wide erudition, and was possessed of rare literary ability. His youthful habits of study remained to the last. His wonderful memory and extensive range of reading made him a very encyclopædia of information on almost every subject. As a classical scholar he had few superiors, while his English, both for vigor and purity, was pronounced by the late Dr. Brownson as unrivalled. His principal publications were a course of lectures on literary and philosophical subjects delivered before the Philomathean Society of Mount St. Mary's; a series of lectures before the Catholic Association of Baltimore; several addresses, among which was one on the 'Landing of the Pilgrims'; and two funeral orations on the occasion of the deaths of Bishops Dubois and Bruté. The late Archbishop Bayley said of these last: 'They are two of the most beautifully written and interesting discourses of the character in the English language.'" He was also the author of a series of catechisms, published in New York.



A writer in the Cleveland *Universe* says: "Without effort he impressed his own manliness upon all who came near him. He taught the young to think and the old to act, and directed all ever to look upward. None that knew him in the days of his power but will praise his name and breathe a prayer in his behalf. Dubois founded Mount St. Mary's, McCaffrey gave lustre to its name. As pupil, as professor, as president he spent his life at the 'Mountain.' For sixty-two

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years he was the brightest mind that crossed her classic halls. A model in virtue, a spur to ambition, a stay to the weak, a guide to the strong, the name of John McCaffrey will be long remembered, and revered whilst one remains of all who ever studied under him.

"As an evidence of his fidelity to duty, though he was president of the college and had priests and seminarians in abundance at his command, yet because he was pastor of the 'Mountain' congregation he never failed Sunday by Sunday himself to teach in the morning his catechism class in the college, and in the afternoon his class of simple country children belonging to his little congregation, walking up the steep hill till old age came upon him, when he was forced to ride.

"Tall in person, courtly in manners, Dr. McCaffrey was made to rule. Bishops and priests recognized his worth and over his grave shed a tear of sorrow, whilst laymen turned back with kindliest affection to the days of childhood when they looked up to him as preceptor and guide. In his death Dr. McCaffrey has left a void that will not soon again be filled."

He died, after a short illness, on Sunday, September 25, and was buried on the 29th. His funeral sermon was preached by Bishop Chatard, of Vincennes, Indiana, and the sermon at the Month's Mind was delivered by Bishop Elder, Coadjutor of Cincinnati, who paid a glowing tribute to the merits of his deceased friend.

THE REV. JOHN O'BRIEN, A.M.

Father O'Brien's name will be handed down to posterity as the author of one of the most useful and interesting books in the English language. His *History of the Mass* is a work that was long needed, and it is one on which the author spent the best seven years of his life. It has been received with great pleasure, and has already reached its eleventh edition; it has been translated into German and is highly appreciated wherever the English language is read. So much for his book; now for the man and priest.

The Rev. John O'Brien was a native of Ardfinnan, County Tipperary, Ireland, and was born on the 27th of July, 1841.

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He received a good education in Clonmel, and for a short time taught in the national schools, and was also a professor in Liverpool.

His aspirations were for the sacred ministry, and with that view he came to America in 1863, and went to St. Mary's in August, 1865, and entered the seminary. He afterwards went to St. Charles' Seminary, Overbrook, Pa., where he remained two years, and during his last year there was prefect of studies. He was so gentle and kind-hearted that he became a universal favorite.



He was ordained priest at the seminary in Germantown by Archbishop Lynch, of Toronto, August 24, 1873. He immediately went to Mount St. Mary's and there became a member of the faculty. He at first taught mathematics and Latin, and in 1874 become rector, which office he held till his health failed him. In 1877 he visited his native land, and on his return he became professor of ecclesiastical history and sacred liturgy, which he held till his death.

When he first went to the Mountain he was in robust health, but his close application to study sowed the seeds of the insidious disease which gradually undermined his strength and finally laid him in his grave. For months before his death he had been quite delicate. The slightest exertion fatigued him. He kept his room a great deal and attended to his correspondence.

A few days before he died he felt his end was near, and made all due preparation for it and received all the consolations of our holy religion. The night before he died he told one of the seminarians of the longing he had experienced to see the old land, and the fear he had that he would not survive to

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complete his book on the Mass. "But now," said he, "that I have lived to accomplish both my cherished desires I am willing to die. I have arranged all things with God and man, and I am prepared to go." He mentioned the persons who should be notified in case of his death, and gave directions concerning the design of his tombstone.

He died on December 5, 1879, and was buried on the following Sunday in the little Mountain cemetery, far away from home and relatives, but surrounded by the remains of his brother professors, sketches of some of whom we have just given.

How the Italian Government protects Literature. —In 1859, on the Piedmontese invasion of the Papal States, the library of the University of Bologna contained about one hundred and thirty thousand printed books, six thousand manuscripts, and a collection of thirty thousand engravings. These last were presented to the library by Pope Benedict XIV., and among them were masterpieces of Italian and foreign engravers, and also many specimens of *niello;* in this department the collection was unrivalled in Europe. By 1870, says a writer in the Boston *Pilot*, more than two thousand of the engravings had disappeared through connivance of an employee of the library. Most of them had been sold to foreigners, and could not be recovered; but 976 that were found in Italy were brought back, though 170 have since totally disappeared and about 200 have been exchanged for worthless copies. A later investigation also showed that one of the chief librarians actually trafficked in books, engravings, and objects of antiquity in the library itself. The investigation was hushed up, but it is known that some of the most valuable specimens of early printing were carried off, together with seventeen precious codices, nine of them written on parchment and some adorned with beautiful miniature paintings. For several years back, since the suppression of the monasteries in Italy, valuable books stolen from the libraries of these monasteries have been offered for sale by London and New York booksellers, having been purchased from the trade or at auction on the Continent.

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CHARLES WATERTON.

CHARLES WATERTON, the distinguished naturalist, born at Walton Hall, Yorkshire, England, in 1782, was the representative of one of the most ancient untitled families in the kingdom. He was the twenty-seventh lord of the manor of Walton. Without enumerating the many great alliances of his ancestors, Charles Waterton could trace his descent through several distinct sources from St. Matilda, Queen of Germany, St. Margaret of Scotland, St. Humbert of Savoy, St. Louis of France, St. Ferdinand of Castile, St. Vladimir the Great of Russia, and St. Anne of Russia. Through his grandmother he was the ninth in descent from Sir Thomas More, and a clock that belonged to this great ancestor occupied the place of honor on the staircase of Walton Hall, where it still continues to keep good time.



The Watertons were too stanch Catholics not to suffer from the effects of the so-called "Reformation." They lost the greater part of their wealth through confiscations, fines, double land-taxes, and other exactions, and suffered from the penal laws in various ways to such a degree as to deeply rankle in the mind of their descendant, during the better part of whose life they were still unrepealed.

While a mere boy Charles Waterton manifested the love of nature and rare powers of observation that rendered him so distinguished a naturalist. At the age of fourteen he was sent to the Jesuits' college of Stonyhurst, then just established. His predominant passion often led him to trans-

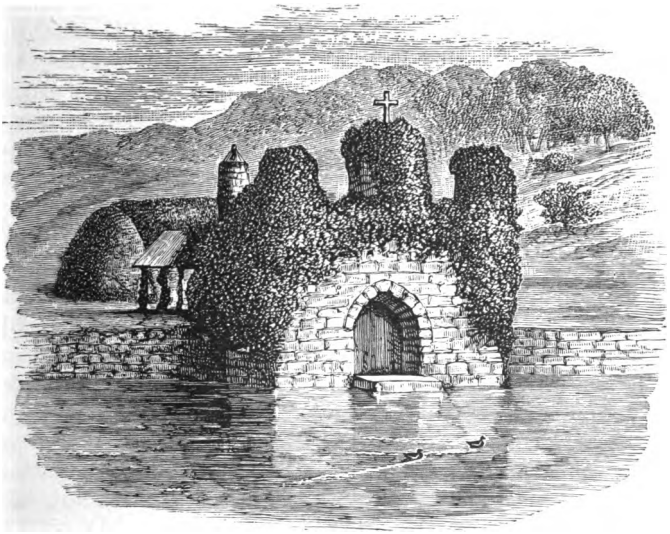
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gress the college boundaries in search of birds and animals, and the sagacious fathers, in order to enable him to follow his bent without infringing on the rules and giving a bad example, appointed him rat-catcher, fox-trapper—in short, a kind of general forester to the establishment, an office which he filled to the entire satisfaction of himself and the authorities. One of these wise fathers sent for the lad one day, and, telling him that his turn of mind would probably lead him in after-life to distant lands, made him promise never to touch wine or ardent spirits of any kind—a promise Waterton strictly kept to the day of his death, which was more than sixty years after. The year after he left college he began his travels, and the greater part of the time between 1812 and 1824 was spent on the Continent and in South America, some parts of which he was the first European traveller to explore. His principal object was the study of the natural world, the results of which are partly embodied in his *Wanderings in South America* and in contributions to various periodicals, chiefly relating to the habits of animals, of which he was an admirable chronicler. His style was racy and vigorous, and his writings at once attracted attention and became popular.

Waterton's marriage in 1829 put an end to his wanderings. He first met his wife at Demerara when she was a mere child, and resolved to marry her. She was the daughter of Charles Edmondstone, among whose ancestors were Sir John Edmondstone, who married the Princess Isabel, daughter of Robert II. of Scotland. Miss Edmondstone was educated in a convent at Bruges, where, in the convent church, Waterton married her May 11, 1829, she being only seventeen and he forty-eight years of age. She died the following year, leaving one son. Waterton never married again. The claims of his child alone prevented him from burying himself once more in the wilds of South America, and he retired to Walton Hall, where he continued to occupy himself with his favorite pursuits. He modified his grounds for the special security of the animal creation, particularly birds. The manor-house was admirably situated for his purpose. It stands on an islet in a small lake, and in old times could only be reached by means of a drawbridge. This

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lake, with its sedges, willows, and marshes at the upper end, affords a good shelter for aquatic birds, and here Waterton had a heronry. The hall itself has no pretensions to beauty. The grand old historic house which stood a siege in the royal cause during the reign of Charles I.—a siege conducted by Cromwell himself—was unfortunately pulled down by Waterton's father. But the fortified gateway, a picture of which is here presented, surmounted by turrets, and said to be a



thousand years old, is still standing, the marks of ancient warfare nearly hidden by the ivy. Waterton built a formidable wall eight feet high, and in some places twice as high, around his park, for the protection of the birds. This wall was three miles in length and enclosed an area of two hundred and fifty-nine acres. It cost at least $50,000 (£10,000). In this inviolate asylum an immense number of birds took refuge, instinctively feeling their security. Herons established themselves here the very next year. Waterton built a tower for starlings, houses for pigeons, dovecots, a heronry, roosts for owls, and nesting-places for the feathered tribe generally. The hollow trees were fitted up for them, and old stumps

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covered with roofs to shelter any settlers therein. He planted a holly hedge impervious to man and beast, even to the cat, the weasel, and the rat, around a special preserve of pheasants which loved the shelter of the yews that stood within. And he put a yew hedge to conceal the stables, which became a great resort of birds. Eighty-nine species of land birds and thirty of waterfowl found shelter in this Eden; and in the winter when the lake was frozen the surface was covered with thousands of waterfowl huddled motionless together. He so built the stables that the horses could hold converse with each other; the kennel that the hounds might see what was going on; and the pigsties that they might be easily cleaned, and with a southern aspect that the inmates might enjoy the sun he loved so much himself. And he had all sorts of contrivances for the comfort of his cattle even in the pastures. His grounds were for years thrown open for public picnics and parties until the public abused his noble generosity, when they were closed to all except special visitors.

Waterton's love of trees was equally extraordinary, and he studied their ways as minutely as those of the animal world. He knew their modes of growth and the best way of planting them and bringing them to maturity. His strength, activity, and suppleness of limb were so remarkable that when over eighty years of age he could not only walk fifteen or twenty miles without difficulty, but he could climb the tallest trees of his park, and he used to sit in the tops reading Horace or Virgil and watching the birds. He also had a cottage of one room, with a fire, where in winter he could observe them; or he watched them from the drawing-room by means of a field-glass.

He always slept on the bare boards, with a blanket wrapped around him, and an oaken block by way of a pillow. He retired at eight P.M. and rose at three. At four o'clock he went to his private chapel adjoining his room and spent an hour in devotion. Then he read or wrote, received his bailiff's reports, etc., till eight o'clock, when, at the stroke of Sir Thomas More's clock, which could be heard at some distance from the house, he went to breakfast. His abstemiousness was remarkable. He spent little on himself, but gave

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freely to others, though he never allowed his name to be placed on a subscription-list.

Waterton died May 27, 1865, at the age of eighty-three, from the effects of a fall. The Bishop of Beverly and fourteen priests officiated at the requiem Mass in the great hall, after which his body was placed on a floating bier. The clergy in their robes followed in barges, chanting as they went, the friends coming after in other boats. They proceeded to the head of the lake, where, beneath the shade of two noble oaks, Waterton had wished to be buried. He was lowered into the tomb while the priests were chanting the Benedictus and linnets were singing in the trees overhead.

Eighty-three old people, corresponding to the years of his life, were invited to his funeral, and a dole consisting of a loaf of bread and a sixpence was given to each one at the park-gate.

A plain stone cross erected by Waterton himself stands above his grave, bearing the following inscription, composed also by himself: "Orate pro anima Caroli Waterton, cujus fessa juxta hanc crucem sepeliuntur ossa. Natus 1782; obiit 1865." (Pray for the soul of Charles Waterton, whose weary bones are interred near this cross. Born 1782, died 1865.)

NEW YORK IN 1824.

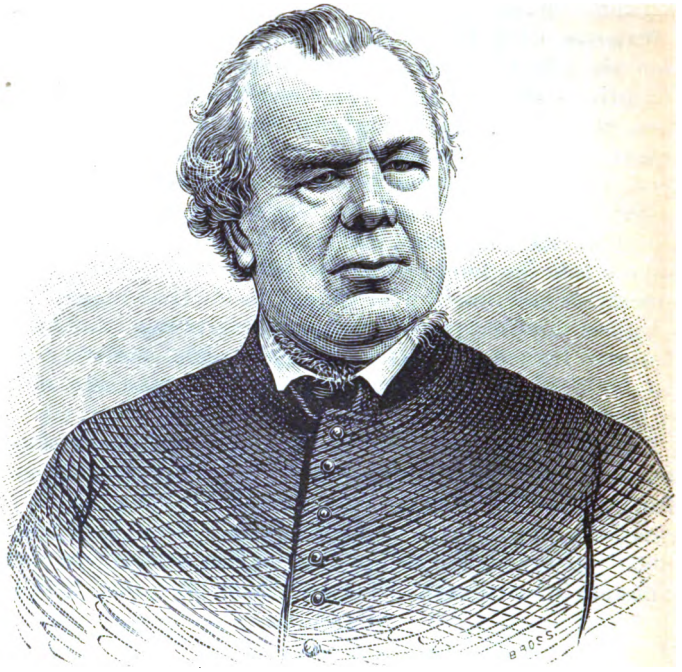
Charles Waterton visited New York in 1824, and his description of the city is refreshing:

"New York with great propriety may be called the commercial capital of the New World. . . . Ere long it will be on the coast of North America what Tyre once was on that of Syria. In her port are the ships of all nations, and in her streets is displayed merchandise from all parts of the known world. And then the approach to it is so enchanting! The verdant fields, the woody hills, the farms and country houses form a beautiful landscape as you sail up to the city of New York.

"Broadway is the principal street. It is three miles and a half long. I am at a loss to know where to look for a street in any part of the world which has so many attractions as this. There are no steam-engines to annoy you by filling the atmosphere full of soot and smoke; the houses have a stately appearance, while the eye is relieved from the perpetual sameness which is common in most streets by lofty and luxuriant trees."

This was, be it remembered, nearly sixty years ago.

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THE REV. JAMES FITTON.

UP to the period of the Revolution, owing to Puritan bigotry, penal laws, and the absence of fit instructors, Catholics were almost unknown in the Massachusetts colony, save a few natives of Ireland sold there as slaves before 1700 and a few of the Acadians so basely driven from their Nova Scotian homes by Col. Winslow. In 1790 the Rev. John Thayer, the first English-speaking priest of Boston, writes to a friend: "About one hundred Catholics, consisting of French, Irish, and Americans, are what constitute at present our church. About a dozen of them can attend Mass daily. I am engaged in instructing a few Protestants, whom I hope to restore shortly to our common mother. I recommend our mission most earnestly to your prayers."

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This little flock gathered for divine worship in a rented building in School Street, once used by the Huguenots. The parents of James Fitton were members of this congregation, his father being of English, and his mother of Welsh, extraction. As the congregation had largely increased by 1799, Rev. Dr. Matignon, who had succeeded Father Thayer, resolved to build a church. His efforts were successful, and on September 29, 1803, the first Catholic church of Boston, called the Church of the Holy Cross, was dedicated by Bishop Carroll. It may not be amiss to add here that so highly were the little band of Catholics esteemed by their non-Catholic neighbors that of the twenty thousand dollars required for the purpose of building the church $3,433 were subscribed by Protestants, President John Adams being among the donors.

It was in this Church of the Holy Cross that James Fitton, born in 1803, was baptized, on April 10, 1805; and here he was confirmed by the first bishop of Boston—Right Rev. Dr. Cheverus. When old enough he attended the parochial school established by Rev. Dr. Matignon, which was the first Catholic school in New England. For a while he was a teacher in the seminary attached to the old church in Franklin Street, one of his pupils being the present Archbishop of Boston. Having completed his studies for the priesthood, he was ordained, by Bishop Fenwick, on December 23, 1827.

Bishop Fenwick had at his command at this time but five priests, and it was necessary to appoint some one to attend the distant calls of Catholics scattered throughout the diocese and needing spiritual aid. This appointment fell to Father Fitton. When it is stated that his first sick-call was at New Bedford, Mass., an idea may be had of the distances he had to travel. In 1828 he was sent on a mission to the Passamaquoddy Indians, in Maine. Here he labored successfully as priest and pedagogue, and here he "learned the sufficiency of this world's daily comforts in a plentiful meal of fish" in lieu of aught else. In 1829 Father Fitton went on the mission to New Hampshire and Vermont, where Catholics were then but few. The following year his mission extended from Boston to Long Island, Hartford, Conn.,

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being the central point. In Hartford the little Catholic congregation purchased the old Episcopal church on Talcot Street. Father Fitton's labors here were fruitful, as shown in the acquisition of about eighty converts and the preparation for the priesthood of such zealous priests as Fathers Preston, Barber, White, and others. He also established the *Catholic Press*, one of the earliest Catholic periodicals published in the United States. From Hartford he extended his labors into every county in Connecticut. With his vestments upon his back, poorly clad and with tattered shoes, he walked thirty miles over frozen ground one Christmas eve in order to say Mass next morning at New Haven, afterwards preaching before breaking his fast. With the opening of railroads his field of labor widened—to Norwich, Stonington, Westerly, New London, Conn.; to Worcester (where he established what is now the College of the Holy Cross), Northampton, Providence, Newport (here he erected an elegant Gothic church), and other places in Rhode Island and Massachusetts. Our limited space will not permit us to dwell upon Father Fitton's labors in these places. In August, 1855, he was transferred to East Boston. Here he succeeded in founding four large parishes—St. Mary's Star of the Sea, the Church of the Sacred Heart, the Church of Our Lady of the Assumption, and the Church of the Holy Redeemer; he also established several schools, the last important work of his life being the establishment of a literary association for young men in his own parish. On December 23, 1877, the golden jubilee of Father Fitton's ordination was celebrated in his parish church of the Holy Redeemer. On the following Thursday the entire clergy of the Boston diocese united in a service at the cathedral in honor of Father Fitton. In 1879 his eyesight began to fail, and he became almost totally blind some months before his death, which occurred on September 15, 1881, in the seventy-eighth year of his age. Father Fitton, like several other of our pioneer priests, used the press for the diffusion of Catholic truth. He compiled and edited that excellent little book, *Triumph of Religion*, and was the author of the *History of the Catholic Church in New England* (1872). He also edited the *Manual of St. Joseph*, an excellent prayer-book. We

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can close this brief sketch of this zealous levite in no fitter words than these, from the funeral discourse of Bishop Healy, of Portland: "After his ordination he went forth, I may say, to conquer. His work is seen in the whole history of Catholicity in New England. No page of it can be written without his impress upon it. Wisdom filled his works; wisdom completed them. . . . In life he seemed to us what he really was, a model priest."

The Marquis of Ripon.

In the first week of September, 1874, the city of London received a severe shock. It spread from the capital to and over all England, and the noise of it was flashed at once over the world. It was not the shock of an earthquake; it was, in fact, nothing at all out of the order of nature, though to the average, and even unaverage, Englishman the event that caused this universal emotion seemed something unnatural, portentous, and wholly inexplicable. Another convert had been added to the Roman Catholic Church. That was all. The convert was the Marquis of Ripon.



On the Wednesday of that week the Grand Lodge of English Freemasons was assembled in solemn conclave at their headquarters in London. The English Grand Lodge is very grand indeed, numbering the Prince of Wales and all sorts of notables among its members. All the members were present save the grand master, whose throne remained gloomily vacant. They waited and waited for the grand master's ap-

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pearance in order to transact their business according to due form; but they waited in vain. In his stead came presently a very brief letter announcing his resignation from office and his withdrawal from the order. Such a proceeding was unheard of. No explanation was offered. Lord Carnarvon proposed that the Prince of Wales be asked to take the office thus summarily vacated by the Marquis of Ripon, and the Grand Lodge dispersed, pondering over a mystery deeper than any known to their craft.

Then came the startling news that the grand master of the English Freemasons, better known as the Marquis of Ripon, had gone "over to Rome"; become, in fact, a Roman Catholic. For days and weeks the English press raved and gnashed its teeth and poured out the vials of its wrath and spleen over this awful defection.

And how did it all come to pass? Lord Ripon was made grand master of the English Freemasons in 1870. Just at this period Pope Pius IX. had renewed his condemnation of the Freemasons and secret societies generally. The new grand master was a man of honest mind, of wide experience of the world, of keen intelligence, and of pious nature. He resolved on defending his order against the fulminations of the head of the Catholic Church, and with that view began a course of reading and investigation. His reading led him farther and farther away from the goal at which he wished to arrive. Doubt came, and deeper doubt, and the man's soul was troubled. A cousin of his, Lady Amabel Kerr, a Catholic convert, happened to mention Father Dalgairns, the Oratorian. Lord Ripon, resolved on getting at the truth, sought the father out, entered into communication with him, and, after months of controversy, pondering, writing, and explanation, finally yielded to the grace of God and was received into the Church.

Lord Ripon is the first marquis of his title, the full title being the Right Honorable George Frederick Samuel Robinson, K.G., first Marquis of Ripon, third Earl de Grey, second Viscount Goderich, and fourth Baron Grantham. He was born in London October 24, 1827. He had for godfather George IV., after whom he was named. At his birth his father, Viscount Goderich, known at the time as "Pros-

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perity Robinson," was Prime Minister. His mother was Lady Sarah Hobart, the only child of the Earl of Buckingham. His sister had died before his birth, and he remained an only child. He was trained for diplomacy, and in 1849 entered on his first mission as attaché to Sir Henry Ellis in Brussels. In 1852 he entered Parliament for Hull as an advanced Liberal. He resigned that seat in 1853 to oppose Mr. Starkey at Huddersfield—a seat he won for the Liberals. At the general election of 1857 no one was found to oppose him for the West Riding of Yorkshire.

In June, 1859, Lord Herbert selected him for the post of Under-Secretary for War. In this year his father died and he succeeded to his titles and seat in the House of Lords. In November of the same year he succeeded to the titles of his uncle, the second Earl de Grey. With these titles came broad and beautiful lands in Lincolnshire and Yorkshire.

In February, 1861, Lord Ripon was made Under-Secretary for India, and, on the death of Sir George Cornewall Lewis, in 1863, he was chosen to succeed him as Chief Secretary for War, together with a seat in the cabinet. In 1866, on the withdrawal of Sir Charles Wood, he was made Secretary of State for India. Two years later, on Mr. Gladstone's accession to office, he was made president of the Council. In 1869 he was created a Knight of the Garter, and in 1871 came to the United States as chairman of the High Joint Commission which arranged the treaty of Washington, and on his return home was created Marquis of Ripon.

In 1851 he married Henrietta, eldest daughter of Mr. Henry Vyner, a lady in every way worthy of him. Their son, now Earl de Grey, M.P., and heir to the marquisate, was born in 1852. From the time of his return from the United States, and his assumption and resignation of the grand-mastership of the Freemasons, Lord Ripon's career is too well known to need detailed mention. Wherever there was good to be done he was to be found. His generosity was commensurate with his great wealth. His thorough manliness, open sincerity, and undisguised conviction lived down the shameful abuse that had been heaped upon him. On Mr. Gladstone's return to power in 1879 Lord Ripon was selected to represent the queen as viceroy in

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India. The selection met with general approval. A faint-hearted attempt was made to prevent the appointment of a Roman Catholic to a position of such vast power and responsibility, but it was at once frowned down by the very men who had raised so unmanly a tumult over the marquis's conversion. His rule in India has been marked with peace and good-will. Such is the man whose portrait is here given and in whose veins on the mother's side flows the blood of John Hampden and on the father's the sterner stream of Oliver Cromwell.

Fountains Abbey.

One of the most famous of the monastic institutions which fell a prey to the "reforming" greed of the sixteenth century was Fountains Abbey, now the property of the Marquis of Ripon, and still an imposing ruin. Its last abbot was Marmaduke Brodelay, or Bradley, who in 1540 surrendered the abbey to Henry VIII. His predecessor, Abbot William Thirske, had been executed three years before at Tyburn for denying the king's supremacy in matters of faith.

The origin of the name has been variously explained. One authority tells us:

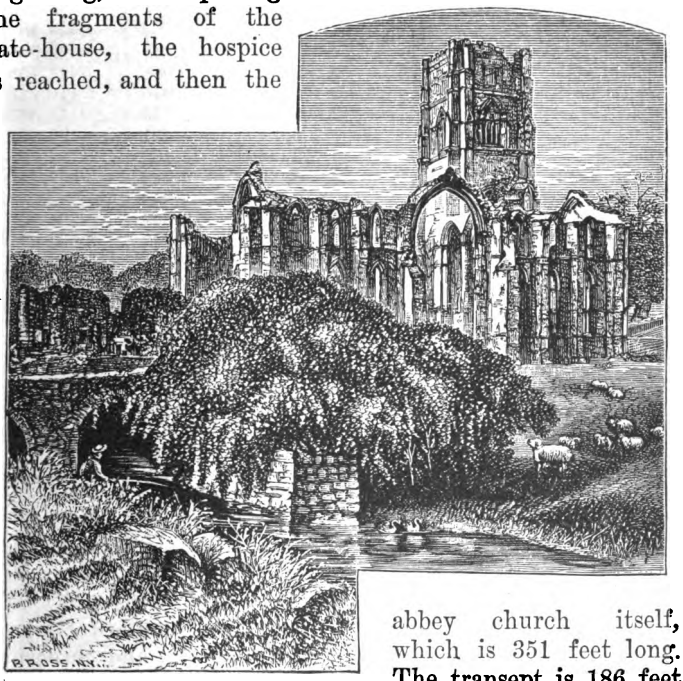
> "Low in a vale, with springs well stored, and wood,
> And sovereign herbs whence failing health 's renewed,
> A neighboring abbey next invites the eye;
> Stupendous acts of former piety!
> From streams and springs which nature here contrives,
> The name of Fountains this sweet place derives."

In 1132 thirteen of the monks of St. Mary's, near York, on account of disorders in the community, left their house with the approbation of Thurston, Archbishop of York, resolved to follow the stricter rule of the Cistercians. At first they sheltered themselves beneath the rocks and yew-trees in a spot of the valley of the Skell three miles from Ripon. Then they put up wooden cells and a chapel, which were afterwards destroyed by the partisans of a new Archbishop of York. Not much later than 1204, Abbot John of York

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began work on a new abbey church, laying the foundations and raising some of the pillars. The abbey church was completed, in less than forty years, under Abbot John of Kent, who died in 1245. The abbey flourished for about three centuries, and it enjoyed many privileges and exemptions under different successive kings.

Crossing the Skell, which shows in the foreground of our engraving, and passing the fragments of the gate-house, the hospice is reached, and then the



abbey church itself, which is 351 feet long. The transept is 186 feet long, the nave is 65 feet wide, and the tower is 168 feet high. The cloister was more than 300 feet long by about 45 feet wide, the dormitory being above the cloister. The refectory was 108 feet long by 45 feet wide. The Lady-Chapel is the most beautiful part of the church. The abbey, with all its offices and appendages, occupied with its enclosure about twelve acres. Its present ruins cover nearly two acres.

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Statistics of Elementary Education at Home and Abroad.

COUNTRY.	POPULATION.	NO. SCHOOLS.	NO. PUPILS.
United States	50,155,783	188,918	9,729,189
France	36,905,788	73,764	4,949,591
Mexico	9,343,470	8,103	349,000
Switzerland	2,669,147	5,088	411,758
Argentine Republic	2,121,775	1,946	116,244
Chili	2,068,447	1,175	65,589
Ecuador	1,300,000	431	22,464
Austria	21,752,000	15,166	2,134,683
Belgium	5,403,006	5,729	687,749
Brazil	12,000,000	5,890	187,915
Denmark	1,940,000	2,940	231,953
England and Wales	25,968,286	17,743	3,895,824
Ireland	5,159,839	7,522	1,031,995
Scotland	3,734,370	3,056	534,428
Germany	45,149,172	80,000	7,200,000
Greece	1,679,775	1,465	92,050
Hungary	15,666,000	15,486	1,559,636
Italy	28,209,620	48,530	2,057,977
Netherlands	4,060,580	3,852	540,995
Norway	1,813,424	4,736	261,622
Portugal	4,188,410	4,510	198,131
Spain	16,507,000	28,117	1,410,476
Sweden	4,485,542	8,770	598,354
Russia	78,500,000	28,357	1,213,325
Japan	32,794,897	25,459	2,162,962

The foregoing statistics are taken from a circular recently issued by the U. S. Bureau of Education, entitled "Comparative Statistics of Elementary, Secondary, and Superior Education in Sixty Principal Countries." We have confined ourselves to statistics of elementary education. As will be observed, we have grouped together the republics, following with the constitutional monarchies, and ending with the two absolute monarchies.

Some instructive facts are deducible from a study of these statistics. The United States leads the world in popular education—that is, in number of pupils; Germany (estimates for twenty-six states) stands second, Great Britain and Ireland

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third, France fourth, Austria fifth, Italy sixth, Hungary seventh, Spain eighth, Belgium and the Netherlands about on a par. Comparing the United States with the six other republics, we find that the latter, with a population aggregating in round numbers 54,000,000 against 50,000,000 in the United States, have but 90,507 schools to 188,918 in the United States, and 5,914,646 pupils to 9,729,189 in the United States. In schools the United States is far richer than any other country (only public schools are taken into this account), Germany coming next, France third, Italy fourth, Spain and Great Britain a nearly even fifth and sixth, Hungary seventh, and Austria eighth. There are more elementary schools in the United States than in Germany, France, and Great Britain combined; and more than six times as many in the United States as in Russia. Leaving out Great Britain, France, and Germany, there are nearly a million more pupils in the elementary schools of the United States than in all the other constitutional monarchies named in the above table. The combined population of Great Britain, France, and Germany is 116,917,455, and they have 17,611,838 pupils in elementary schools; the population of the United States is 50,155,783, and there are 9,729,189 elementary pupils.

In view of the troubled state of affairs in Ireland, it is surprising to learn that she makes a better showing in elementary schools than either England or Scotland, and has a higher percentage of her population attending school than even the United States, which is a proof that her old love of learning is not dying out, and that the epithet "ignorant" saddled on Ireland by those who tried to make her so can no longer be applied to her, for she stands ahead of all in primary education. One of the most remarkable contrasts presented by the above table is that between the two absolute monarchies, Russia and Japan. Russia, with a population of over 78,000,000, has 28,357 elementary schools, with 1,213,325 pupils; while Japan, with 32,000,000 population, has 25,459 elementary schools and 2,162,962 pupils—that is, with less than half the population of Russia, Japan has double the number of school-children.

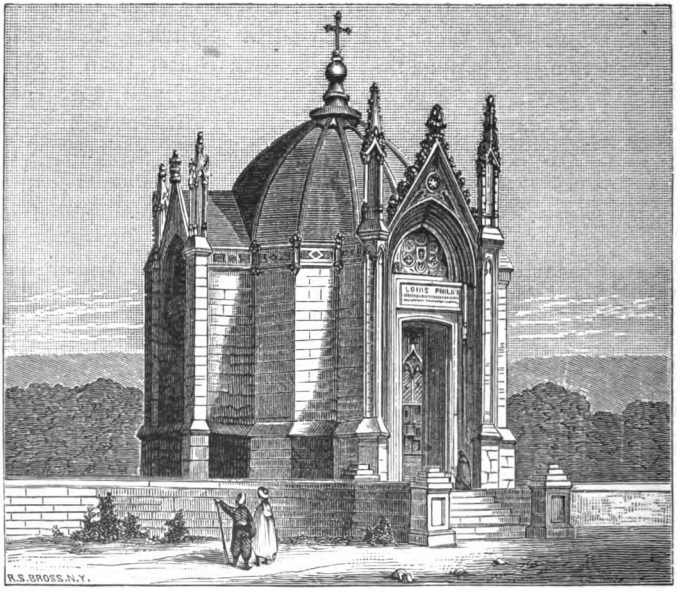
The number of teachers in the public schools of the United

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States is put down at 282,753, the number of teachers in private schools at 13,105, and the number of pupils in private schools at 561,160. There are 2,476 Catholic parochial schools in the United States, with over 400,000 pupils.

Chapel of St. Louis, Carthage, Africa.

Below is a picture of the chapel at Carthage erected on the spot where St. Louis, King of France, died August 25,



1270. It was built by order of Louis Philippe, and consecrated on the festival of St. Louis, 1841, by Père Sutter, a Capuchin friar, now bishop of Tunis. This chapel stands about three-quarters of a mile from the sea on the summit of the hill where was formerly the citadel of Byrsa, and the mariner can see the golden cross on the dome at the distance of ten leagues at sea. Around it are the ruins of Carthage and tombstones of the ancient martyrs with the symbolic palm, and near at hand is the Catholic college of St. Louis.

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A Ramble in the Old Library of Georgetown College.

Georgetown College has provided fitting quarters for its library. The books will have all the attention due them in the new building, and no doubt, in time, a librarian who will care as tenderly for the precious volumes as Father Curley cared for the rather faded *flora* of the conservatory. A few years ago Georgetown College, like Washington City itself, was a place of magnificent possibilities. With the new building, the generosity of friends, and the melting away of certain trammelling traditions these possibilities are likely to be realized; still, it is hard not to regret the old library —a spot of darkness and dust, a tangled garden, where one came upon a treasure unexpectedly among clumps of weeds and enjoyed it the more.

There is not much space to do justice to this grand old collection of books, or even to give an exhaustive catalogue. It is only possible to give the names of the books noted during an afternoon spent in its shadows under Father Sumner's guidance. Father Sumner was not a man to hurry a visitor or to expect a systematic examination of the precious volumes. He was the ideal guide for a ramble among old books. One might dip into the stream—which is Lethe to a bookworm—without fear of boring him or being expected to talk.

Among the MSS. there are several in the Irish character, one in a parchment wallet, another consisting of excerpts from Keating, and some time-stained religious discourses. There is a vellum prayer-book, probably of the thirteenth century, somewhat stained; the border to each page is decorated luminously in purple and gold, the miniatures are large, filling the whole page, and the initial letters are fine and worth examination; a collection of the epistles of the ecclesiastical year, brilliantly illuminated, and ornamented with exceedingly graceful tracery. This prayer-book was left unfinished by the illuminator of the fourteenth century, who must have spent many happy hours, his thoughts intent on God and his work, in which the smallest tendril

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twining in and out of the initials was a prayer. A small *Horæ Diurnæ*, vellum, of uncertain date, is exquisite. The initial letter and the numerous capitals are particularly elegant. An *Ordo Ceremoniarum in Vestitione Novitiorum Canonicorum Regular. S. Augustini*, a work of a much later date, is much ornamented in gold. Father Sumner, in some of his notes on the library, mentions Emperor Yturbide's *Manifesto* in MS., 1823, and the *Relationis Patrum Soc. Jesu Missionariorum in America Septentrionali et China*—a work to which Dr. John Gilmary Shea has recently given his attention. With rather an extravagantly decorated title-page is a roll of the Society of Jesus in the province of New Spain. Father Romagné's MS. book, 1804, in the Penobscot language; extracts from the Koran, in Arabic; some theological notes of Archbishop Carroll, and a six-feet Siamese scroll, are among the most noticeable MSS.

Some of the early-printed books are elaborately decorated. The first part of the second book of the *Summa* of St. Thomas has a curious initial letter, done in Venice. The date is 1478. The *Liber Etymologiarum*, St. Isidore, Augsburg, 1472; *Tractatus de Vitiis*, William, Bishop of Lyons, 1473; *Explanations of the Gospels of the Year*, by Albert of Padua, Venice, 1476; *Pandects of Justinian*, with commentary, Venice, 1477, are among the carliest printed books in the collection. Father Sumner knew of only four English books in black letter on the shelves—a Catholic prayer-book of the time of Queen Mary Tudor; *The Primer in Latin and English*, London, 1555; Stow's *Survey of London*, 1618; and a mutilated *Miserere Explained*. A commentary of Paul de Castro on the *Pandects of Justinian* has attached to it the wooden chain by which it was held to a desk in some court of law in Bologna, where it was printed in 1483.

Sermons and controversial works abound, some ephemeral, forgotten, and deservedly forgotten. The folio editions of the Fathers were together; but the other theological, devotional, and controversial books were mingled in an impartial manner eminently satisfactory to a lounging rambler. You stretched out your hand and found Ben Jonson and Luis de Granada cheek by jowl, Massillon under some vol-

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umes of Rymer's *Fœdera, Prometheus Unbound* brushing a *Miroir du Clergé! Mais on a changé tout celà.* This delightful confusion is of the past.

It took time to dip into the ten volumes of the *Muses Florentino.* Hogarth's famous drawings, eight volumes of *Mexican Antiquities* (Kingsborough), the *Cathedral du Bourges,* Ledoux's *Westminster Abbey, Thesaurus Antiquitatum Italia, Monde Primitif,* and a dozen valuable artistic and architectural works attract attention.

Georgetown College library is rich in Biblical literature and commentaries: *Biblia Sacra,* with St. Jerome's prefaces and a fine initial letter, 1479; another of the same year, with manuscript notes; *Biblia Sacra,* with commentaries by De Lyrd, incomplete, the date of which Father Sumner gave as about 1485. Here are Walton's polyglot, Calmet's, Carrières', Rondet's, Martini's, Buthier's, and De Sacy's Bibles; Cardinal Mai's five quartos of the *Codex Vaticanus,* Tischendorf's *Codex Frederico-Augustanus,* Latin Vulgates of many sizes. The Douay edition of 1610 begins a collection of Catholic Bibles which is very complete and curious. A Protestant still holding to the antiquated belief that the Catholic Church abhors the Bible would be struck with amazement by the Biblical collection, which includes Protestant versions as well as Catholic, on the shelves of a Jesuit library. The *Physica Sacra* of Schenzeri, printed in Amsterdam in 1735, illustrated, is one of the books most admired by collectors who covet queer books rather than valuable ones.

The mathematical books are many, but few are of late date. Books on geology, botany, etc., are constantly added to the collection.

The Bollandist collection of the lives of the saints, begun in 1643, not yet completed, heads a long list of religious biographies. Sermons, from St. John Chrysostom to Père Monsabré, are well represented; in theology St. Thomas Aquinas is the centre of a collection of his commentators. Albertus Magnus, twenty-one volumes, and C. à Lapide are surrounded by all the authors on moral theology and dogma that one would naturally expect to find.

Under the new arrangements at Georgetown, where a

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fitting place has been provided for the library, a systematic student will find himself in Paradise among the books; but the reader inclined to ramble among them will always remember with regret the tangled old collection in its dusty, dark, and tranquil alcoves. "The old order giveth place to new." Perhaps the new is better; the old was more pleasant.

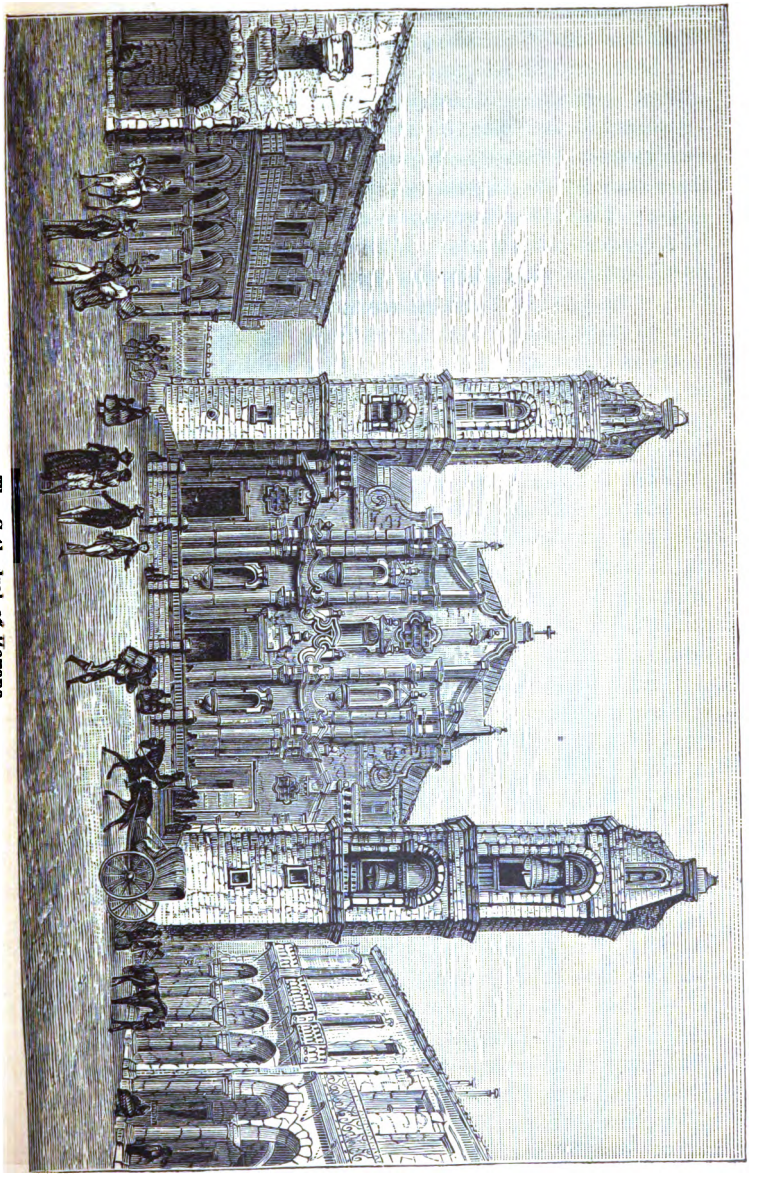
The Cathedral of Havana.

The city of Havana, although founded in the year 1511, did not become a bishopric until 1787, when it was erected by Pope Pius VI. It is under the patronage of St. Christopher, and in the magnificent cathedral, of which we give an engraving, is the tomb to which the remains of Columbus were transferred January 15, 1796. from San Domingo. Although the episcopal see is comparatively modern, the cathedral is a very rich and ancient edifice, having been erected in 1724, and was used until 1773 as a college by the Jesuits. The present bishop is Raymond Fernandez Pierola.

Statistics of Periodical Literature.

The twelfth issue of Rowell's *Newspaper Directory* puts the number of newspapers and periodicals published in the United States at 9,723—of which 843 are daily papers, 7,590 weekly, 129 semi-weekly, 58 tri-weekly, 43 bi-weekly, 868 monthly, 123 semi-monthly, 14 bi-monthly, and 55 quarterly. The six States having the largest number of publications are as follows: New York, 1,239; Pennsylvania, 835; Illinois, 832; Ohio, 653; Iowa, 500; Indiana, 415. The six States publishing fewest periodicals are: Vermont, 70; Oregon, 67; Rhode Island, 40; Florida, 38; Nevada, 27; Delaware, 22. Nevada is the only State in which the daily outnumber the weekly papers. There are more daily newspapers published in New York State than in the entire Southern States. The number of newspapers printed in foreign languages in the United States is set down at 558, of which 445 are German. Louisiana leads in French journals,

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The Cathedral of Havana.

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Pennsylvania in German, New York in Spanish, Illinois in Scandinavian, California in Italian.

There are 421 religious journals published in the United States. Of these 71 are published in New York, 65 in Pennsylvania, 43 in Ohio, 35 in Illinois, 23 in Massachusetts, 20 in Missouri, 13 each in Kentucky and Tennessee, 12 in North Carolina, 11 in California, 10 each in Maryland and Virginia. The other twenty-two States combined publish but 93 religious periodicals. If the number of religious journals published by them is a fair gauge of piety, then New York City is more than twice as pious as Boston, which publishes but 20 religious periodicals to New York's 50; about three times as pious as Cincinnati, which publishes 18; five times as pious as San Francisco, with but 10; and fifty times more pious than Brooklyn, which issues but 1, and that is a Catholic journal. Even Oshkosh is abreast of the home of Beecher and Talmage in pious literature. There are 44 religious periodicals printed in foreign languages. Of the 421 religious periodicals published 62 are Catholic, the sect coming nearest to this being the Baptist, with 47. The three branches of Methodists publish 57 periodicals; the Presbyterians, 35; the Episcopalians (three branches), 28; the Congregationalists, 8. There are 49 periodicals labelled "Evangelical," whatever that may mean; the Jews publish 11, while the remainder are divided among all sorts of nondescript sects, including the "Latter-Day Saints." In view of the foregoing figures it is amusing to hear it gravely stated that Catholics are "ignorant and do not read."

The following are the figures given of periodicals devoted to special interests: Agriculture, horticulture, and stock, 132; commerce and finance, 190; education, 162; science and mechanics, 108; medicine and surgery, 98; law, 41; insurance, 24; printers and publishers, 16; sporting, 16; music, 25; real estate, 18; fashions, 23; woman suffrage, 3; for children, 44; and for various secret societies, 98.

There are five newspapers having over one hundred thousand daily circulation—three in New York, one each in Boston and Philadelphia. Four journals have over fifty thousand circulation; ten have over twenty-five thousand; twenty-four range from ten to twenty thousand, while a great

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number range from five to ten thousand. Of course, in these figures we do not include story-papers, some of which have enormous circulations.

Not the least curious feature of journalism are the quaint titles sometimes chosen, such as the *Quid Nunc*, the *Pajaronian*, the *Jimplecute*, the *Mud Turtle*, the *Oestrus*, the *Solid Muldoon*, the *Bad Axe Backwoodsman*, the *Beer-Glass*, the *Shroud*, the *Tombstone* (Arizona) *Epitaph*, the *Fairplay Flume*, the *Louisiana Sugar-Bowl*, etc. In the way of alliterative titles we find the *Pee Dee Bee*, the *Walla-Walla Watchman*, the *Rantoul Rantoulian*, etc.

Cardinal Baronius.

Cæsar Baronius, the annalist of the Church and worthy successor of Eusebius of Cæsarea, surnamed the Father of Church History, was born of an ancient and noble family at Sora, in the kingdom of Naples, on October 30, 1538. In the year 1557 he removed to Rome to study with more advantage, and placed himself under the direction of St. Philip Neri, who had recently founded the congregation of the Oratory. In 1596 Baronius, whose sanctity was recognized by Catholics and whose learning was acknowledged even by Protestants, became a cardinal and the librarian of the Holy See. On the death of Pope Clement VIII., in 1605, he would have been elected his successor but for the veto interposed by the Spanish government on account of the bold and conscientious stand taken by him in a book which he had written against the preten-



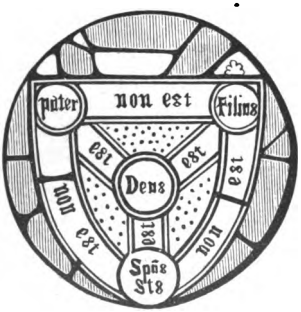
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sions of Spain to certain privileges which were incompatible with the rights of the Holy See in the kingdom of Sicily.

Baronius was a man of great piety, extensive reading, and profound erudition. He labored for thirty years on the *Annales Ecclesiastici*, but died before he was able to produce more than twelve folio volumes, which bring down the history of the Church to A.D. 1198. He left materials, however, and pointed out the way to continuators, who have slowly but steadily advanced his famous work through each succeeding century almost to our own age. Besides the *Annals*, by which he is most widely known, Baronius left, either in print or manuscript, eighteen different works, the most celebrated of which is a correct and annotated edition of the Roman martyrology. This great and good man died at Rome on June 30, 1607, and is interred in the church of the Oratorians, called *Santa Maria in Vallicella*, or the *Chiesa Nuova*.

Scutum Fidei.

This was a sacred device frequently represented in old Catholic times in stone and wood-carving, on monumental brasses, in stained glass and ancient paintings, in which the unity of substance and the trinity of persons in God were set forth for the instruction of the faithful. It exemplifies the text of St. Paul (Eph. vi. 16): "In all things taking the Shield of Faith, wherewith ye may be able to extinguish all the fiery darts of the wicked one." The accompanying engraving is from a window in the venerable church of Thame, in Oxfordshire, England.



In an ordinance of Albert and Isabel in the year 1608 the magistrates of the Catholic Netherlands were enjoined to see to the establishment of Sunday-schools and their support in all places where they had not been set up.

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Some Catholic Missions in Asia.

The Catholic missions to heathen and infidel lands are conducted mostly by religious orders and congregations or by secular priests affiliated to missionary societies, and they are all subject to the Propaganda at Rome. As they make their reports to their own central authorities, and as the Propaganda does not furnish any summary of their reports for popular perusal, we can only hope in this sketch to give an indication of what the missionaries are doing in Asia.

For many reasons Asia still remains the most interesting field of labor for the Catholic missionary, perhaps because it is the most difficult. Its ancient and in many cases grotesque civilization is often bound up in such a way with false notions of religion that it requires some skill to convince a man that in becoming a Christian he is not becoming a traitor to his people. Then great evil was done in the seventeenth century by the Dutch merchants who gained a foothold and established factories for trading. The bitter spirit of "Reformation" days was then still alive among these Calvinists, and they intrigued with so much success that the Catholic missionaries were expelled from many places and the faithful flocks were thus left without shepherds. The bad example given by the immoral lives of nominal Christians of all sorts has also done much to neutralize the efforts of missionaries. The most ancient of these missions in Asia were established by the Franciscans and Dominicans, and somewhat later the Augustinians. Then came the Jesuits, the history of whose career in China reads like a romance, and still later the various missionary congregations and societies.

The Christianizing of Japan, begun in the sixteenth century, was brought to an almost complete stand-still by the machinations of the Dutch. But Catholic missionaries are advancing through it now like a cloud of skirmishers eager for victory and, if need be, death. Without such a spirit, in fact, Catholic missions never succeed. A French missionary society (Société des Missions etrangères) of Paris has now in North Japan 21 missionary priests, 1 seminary for the education of priests, and 34 schools, with 3,263 Catholics;

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and in South Japan 19 missionaries, 2 seminaries, and 33 schools, with 23,646 Catholics. This represents but a fraction, of course, of the Church in Japan, for Jesuits, Franciscans, and others have flourishing missions there.

Nine provinces of the vast empire of China report as depending on the Paris society above mentioned, and upon the Franciscans, 462 missionaries, 14 seminaries, 1,129 schools, and 389,217 Catholics. These figures are, however, apparently below the truth, for in some of the provinces included here other missionaries besides the above are at work. It is worth notice that from one-third to one-half the missionary priests reported in China are native Chinese. For instance, of the 129 missionary priests in the province of Canton subject to the Paris society 88 are Chinese, the rest being, of course, principally, if not all, Frenchmen. It is from the province of Canton, by the way, that nearly all the Chinese in the United States come, and there is perhaps no other province of China that is so virulent as Canton in its opposition to Christianity. Once during the year included in the reports from which this article has been prepared (1880–81) a mob wrecked thirty houses of Christians in the city of Canton itself, and would have done still more damage but for the interposition of the mandarins. In Cochin China the Paris society has 173 missionaries, 5 seminaries, 133 schools, and 114,428 Catholics. Corea, too, which has made so many martyrs for the faith, has 30,000 Catholics depending on the Paris society, while Manchuria has 10,466. In eastern Mongolia the priests of the Belgian society of missions of Scheuveld-les-Bruxelles have been posted for some years.

In spite of many difficulties a great deal has been done in India, and now that the British government is less anti-Catholic than formerly much more may be hoped for in the future. The people are nearly all very poor, as is generally the case with those nations which have long enjoyed the friendship or protection of England, but the millions of native Catholics are an example to their fellow-countrymen by their orderly behavior and purity of morals. The missions, some of which are centuries old, are conducted by Benedictines, Franciscans (Observants, Reformed or Recollects, and Capuchins), Dominicans, Jesuits, Lazarists, Oblates, and

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others. Besides the native Catholics the cities and military stations contain a large European Catholic population. The Benedictines of late years have been making some interesting researches among the antiquities of the Ganges. India has two excellent Catholic papers in English, one published at Calcutta and one at Bombay. In Burmah the Paris society reports 34 missionaries, 44 schools, and 14,490 Catholics, and in Siam 34 missionaries, 45 schools, and 12,771 Catholics.

That part of the Turkish Empire which lies in Asia is a rich field of study both from a religious and an historico-literary point of view. The Franciscans have been in Jerusalem since the Crusades as the Latin guardians of the Holy Sepulchre, and they have carried on an active missionary work in different parts of Palestine and Syria. But Syria and Armenia seem now to be in a particular manner a chosen field of labor for the Jesuits, who are bringing all their well-known piety, learning, energy, and sagacity to bear, and apparently with good effect. The present mission of the Jesuits in Syria was established about a half-century ago. Their college at Beyrout, which confers university degrees, is flourishing, and is attended by youths belonging to the various Oriental rites—Greeks, Maronites, Chaldees, and Armenians. In Armenia the Dominicans, Jesuits, and others are occupied in conjunction with the rulers of the United Armenian Church in a revival of religion among the intelligent and interesting people of that country. The Armenians, as is well known, are the most energetic business people of Turkey, and their influence is greater than at first might be supposed from their peaceful manners. The principal obstacle to Catholic effort among the Armenians is in the machinations of Protestant missionary societies, chiefly English and American, which too often are in effect scarcely more than agents for English political and commercial interests, the American Protestant missionaries readily lending themselves, unconsciously perhaps, to the schemes of English diplomacy in the East.

The numerous islands from the Indian Ocean around the south and east of Asia to the Yellow Sea are ministered to by a great many missions under various orders, congrega-

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tions, and societies, the Benedictines being prominent in Australasia, the Augustinians, Franciscans, and Dominicans in the Philippine Islands, the Congregation of the Sacred Hearts of Jesus and Mary in the Marquesas Islands, the Marists in other islands of Oceanica, and the young English Missionary Society of Mill Hill, London, in the great island of Borneo. The important island of Ceylon has 70,000 Catholics, ministered to by the Oblates. The city of Jaffna, Ceylon, has a good Catholic paper printed in English.

Even with the meagre and defective reports available for the public, the outlook of Catholic missionary enterprise in Asia is more cheerful than ever before. Next year, if possible, the ANNUAL may take up the missions in Asia again, and give a fuller summary of the work begun by St. Thomas the Apostle.

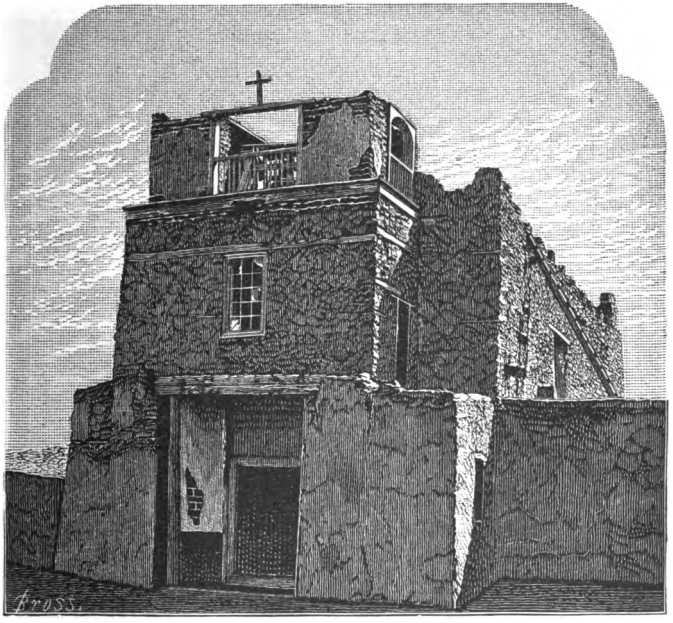
SANTA FE, NEW MEXICO, AND ITS CHURCHES.

SANTA FÉ (Holy Faith) is no doubt the oldest town in the present limits of the United States. It was an Indian pueblo or village, bearing marks of old age when the Spaniards visited it in 1542. We are only beginning to learn the history of the country beyond the Missouri—a country known to the Spaniards before Plymouth Rock had a name. Long before the "Pilgrims" landed on that "blarney-stone" of New England the Spaniards had reached the Rocky Mountains, penetrated its passes, and had become familiar with the sources and fords of its rivers and the wild scenery of its cañons, which have only within the last twenty-five years attracted the interest of other travellers.

Nearly three hundred and fifty years ago, or about fifty years after Columbus discovered America, the present States of Colorado and Kansas were traversed by Spaniards who belonged to Narvaez's expedition to Tampa Bay, Florida, in 1528. Early in May of that year he started for the interior of Florida. He marched towards the north and remained some time at an Indian village called Aute, and then turned towards the west, but after two weeks' march returned to Aute, where, not getting any tidings of his vessels, he built

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boats and sailed along the coast to the Gulf. During a storm all the boats except that in which was Narvaez were wrecked off an island on the coast. His drifted out to sea and was never heard of. On the island the Spaniards were treated cruelly and were made slaves by the Indians. They remained there six years. Alvar Nuñez Cabeça de Vaca and three others, all that were left, escaped and marched as far north as the



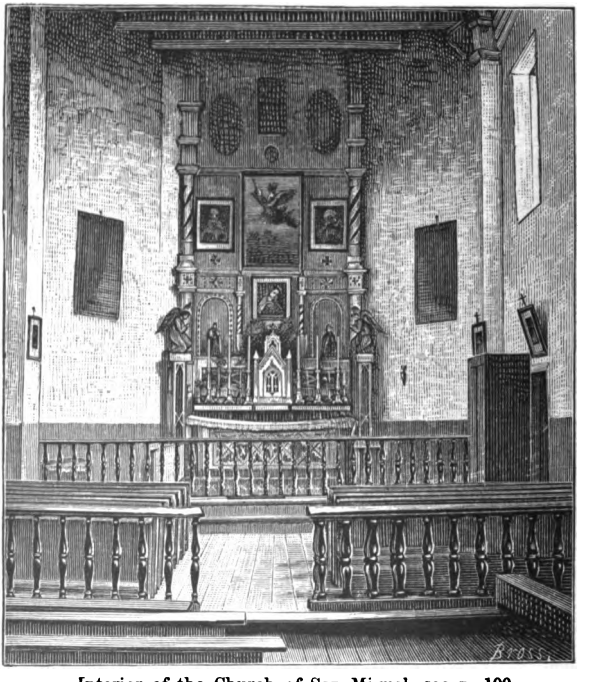
The Church of San Miguel, see p. 100.

mountains of Alabama, and thence towards the setting sun, and crossed the Mississippi River, the Arkansas, the Canadian, and into New Mexico and Arizona to Calican, in Mexico, on the Pacific coast, where they related their adventures to the governor. They told of the great towns they passed through—no doubt exaggerated, but they had reference to the *adobe* villages of New Mexico.

The new governor, Coronado, having heard these stories, determined to explore this immense country. He left the

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Pacific coast in April, 1540, and returned in 1542, having visited what he called Cibola (buffalo country), Quivira—no doubt the present Pecos—and other places of note. He crossed the Arkansas and reached the Missouri where Atchison, Kansas, now stands, as his description of the place agrees with its position. He called the junction of the two rivers which he crossed SS. Peter and Paul. These were evidently

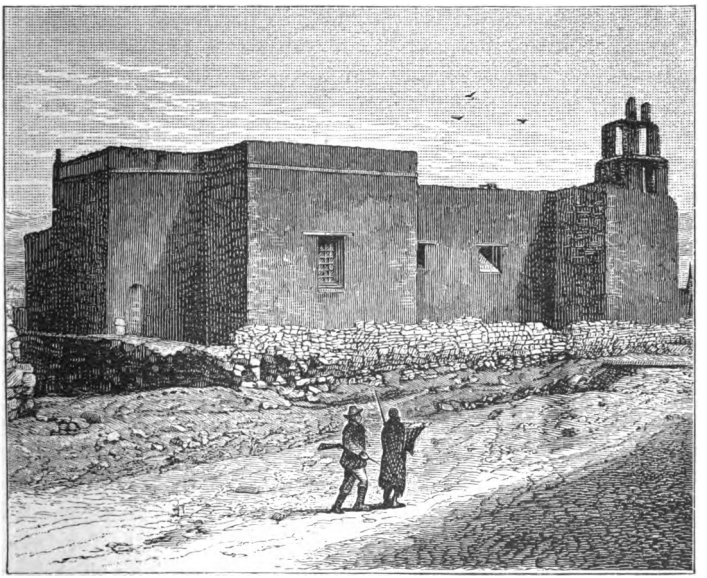


Interior of the Church of San Miguel, see p. 100.

the Arkansas and Little Arkansas. In fact, Coronado's route seems to have been as near as possible the one now taken by the present Atchison, Topeka, and Santa Fé Railroad. What a difference there is to-day in a trip to New Mexico and that taken in 1542 by Coronado! Then the country was one grand prairie full of the wild buffalo; now one goes over it in splendid Pullman cars and sees everywhere the signs of industry and civilization.

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Santa Fé was, when visited in 1542 by Coronado, a populous town. It was finally settled by the Spaniards in 1581, and has been the capital of New Mexico since 1640. In 1680 it was totally destroyed by the Indians, not a vestige of it being left, and the Spaniards driven out, the mines closed or covered up, and the churches destroyed. All who were married by the priests were allowed to leave their wives,



Chapel of Our Lady of Guadalupe, see p. 100.

and everything Spanish was destroyed and the name even prohibited; in fact, the hatred of the Catholic religion and of the Spaniards was intense.

The cause of this outbreak goes back to 1640, when an attempt was made to suppress the secret pagan rites, followed by the great injustice of the Spaniards. These outbreaks of the Indians occurred for several years, when in 1680 the storm burst with terrible results. Twelve years afterwards the Spaniards returned and reconquered the city. Previous to this the history of the country is conjecture, as all the documents were lost in the insurrection.

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THE CHURCH OF SAN MIGUEL.

The only thing left standing was a small portion of the old church of San Miguel, of which we give two illustrations. This church was erected in 1582 by the Franciscan fathers, who then had charge of all the missions in this vast country. On one of the beams of this church appears an inscription in Spanish, which is as follows: "The Marquis de la Penuela erected this building by the Royal Ensign, Don Augustin Flores Vergara, his servant, A.D. 1710." This has reference to the addition which was put to the old part left undestroyed by the revolt of 1680. The old part of the church is, then, three hundred years old, which, without doubt, is the oldest in the United States. It is close by the Christian Brothers' beautiful college, and can only be seen by their permission, but that is always granted. It is, in fact, on their premises.

OUR LADY OF GUADALUPE.

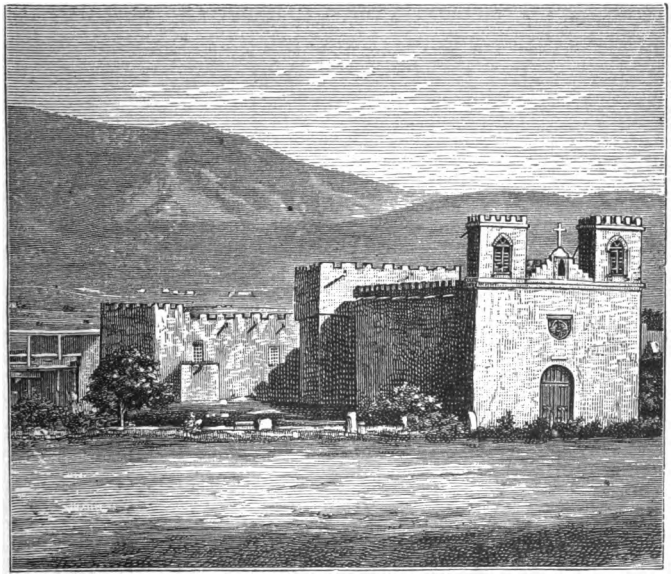
The next oldest church is that of Our Lady of Guadalupe. This was erected forty-five years after San Miguel. It is, like the other, an adobe building—that is, it is built of sun-dried blocks of earth. It contains a copy of the picture of "Our Lady of Guadalupe," the original of which is in the sanctuary of the church of that name in Mexico. We gave an engraving of this church in our ANNUAL for 1875, and also a history of the miraculous picture. The church in Santa Fé was repaired last year and put in good order. In it, as well as in the other churches, are the graves of several of the faithful who have died in the Lord.

THE CATHEDRAL.

The archbishop's church, "The Cathedral of St. Francis of Assisi," a picture of which we also give, will soon disappear, for around it is being erected a splendid new cathedral of stone. It was begun in 1869 and is fast approaching completion. The old building is adobe, in the shape of a cross, and is quite large.

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Archbishop Lamy's garden in Santa Fé, near the cathedral, is well worth visiting, as is also that of the Sisters of Loretto, who have a very fine building, used as an academy for young ladies. The Christian Brothers have also a fine college here, and the Sisters of Charity an immense hospital. The city, seen from the tower of the Brothers' college, has a unique look to a visitor from the East. It seems like one



The old Cathedral of St. Francis of Assisi.

great lime-kiln from the appearance of the one-story, adobe, flat, earth-roofed houses. The city is not much changed from what it was one hundred years ago. This whole vast country is but little known at present, and will be the future attraction of the traveller for years to come. New Mexico, Arizona, and Colorado are full of the ruins of the churches erected long since by the Franciscan missionaries, an account of whose labors some future historian will, we hope, contribute to the annals of the church of America.

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Irish Crime.

In the recent years of disturbance in Ireland the English press has labored to spread abroad the idea that the Irish are a nation of assassins, thieves, and communists. In this base work many American journals, toadying to English prejudices and interests, have taken an active part. We here present a few statistics, gathered from official English sources, which clearly prove not only that crime has steadily decreased in Ireland of late years, but that her record is *better than that of her maligners.*

In 1836 there were 23,891 cases of crime in Ireland; in 1846, 12,374 cases; in 1847 (a famine year), 21,000; in 1848, 18,080; in 1849, 14,908; in 1850, 10 039; in 1851, 9,144; in 1852, 7,824. Crime always increases in years of great distress, and it will be noticed from the foregoing figures that there was a steady decrease of crime after the famine years. The following table shows a variable but steady decrease of the more serious crimes for the ten years 1850–59:

YEAR.	MURDER.	OTHER CRIMES AGAINST THE PERSON.
1850	113	282
1851	118	144
1852	69	201
1853	73	203
1854	53	190
1855	55	198
1856	30	183
1857	52	258
1858	36	209
1859	45	164

The following table compares the more serious offences committed in Ireland in 1878 with those committed in 1877 in England and Scotland, dividing the English criminal

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statistics by 4.5 and multiplying the Scotch statistics by 1.5, to equalize populations :

OFFENCES.	IRISH, 1878.	ENGLISH, 1877.	SCOTCH, 1877.
Against property, without violence.....	700	1,774	1,065
Against property, with violence.....	458	1,014	3,175
Suicide.....	93	291	163
Attempts at suicide.....	69	195	108
Forgery, etc	90	157	162
Offences against purity.....	142	200	281
Perjury.....	15	33	27
Totals.....	1,567	3,664	4,981

An analysis of the above figures shows how well Ireland stands comparison with her neighbors, especially as regards purity ; but we may add more testimony. According to a report to the House of Commons on August 9, 1880, there were 20 murders committed in England and Wales in 1878, and but 5 in the same year in Ireland ; in 1879 there were 34 murders in England and Wales and but 4 in the same year in Ireland. In another report the number of aggravated assaults on women and children is stated to be—in 1877, England and Wales 2,374, Ireland 311 ; in 1878, England and Wales 2,243, Ireland 282 ; in 1879, England and Wales 1,989, Ireland 533. These figures are more than sufficient to show that the Irish are as law-abiding, and much freer of crime than their neighbors. They will stand comparison equally well even with our own country. Take, for instance, the staid Quaker City (Philadelphia—population 846,984), and in 1879 it had 49 homicides, while Ireland (population 5,159,839) in the same year killed but 4 persons !

It is in agrarian "outrages," however, that Ireland is just now made to appear at her worst. In the year 1870 the number of such "outrages" was put down at 1,329 ; from January 1, 1879, to January 31, 1880, it was but 977. This was the best showing against Ireland the English government could make of a period of great distress and agitation. In 1880, at the summer assizes, there were in Wexford just

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three cases to go before the grand jury ; in Galway, four ; in Derry, five ; in Wicklow, one ; in Donegal, five ; in Louth, two ; in the city of Cork, none ! Of 149 "outrages" in Ulster in 1880 77 consisted in sending "threatening letters" ; of 228 "outrages" in Leinster in the same year 151 were "threatening letters" ! Many of these "threatening letters," too, were probably written by "agents, bailiffs," and others of that ilk, in order to turn the moral sentiment of the world against the Irish people.

James Bénigne Bossuet,

BISHOP OF MEAUX.

James Bénigne Bossuet was born of an old and respectable family at Dijon on September 27, 1627. His early education was received in a college of the Jesuits ; and after studying divinity at Paris and entering the ranks of the secular clergy he labored zealously for the conversion of the Huguenots in the diocese of Metz. In 1669 he was named to the bishopric of Condom and appointed preceptor to the Dauphin. His piety and learning were now well established. It was for the heir to the throne that he composed the *Discourse on Universal History,* and his reputation has been recently vindicated from the charge of confirming his royal pupil in ideas of absolute monarchy. In the year 1681 he was advanced to the see of Meaux. In his diocese he devoted himself to the humble but useful task of pastoral instruction ; and limiting his personal expenses to a very modest sum, he expended the remainder of his revenues in works of charity and religion.



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His literary and controversial labors, and his unrivalled eloquence, added to his fame, gained some distinguished converts to the faith and increased the glory of the Church. His greatest work, *History of the Variations of the Protestant Churches*, appeared in 1688, and was soon after published in London, and an edition is now published in New York. His *Funeral Orations* were collected and published in the following year, but are not in English. Bossuet died at Paris on the 12th of April, 1704, and was buried in his cathedral church.

The Catholics and Yorktown—1781–1881.

At midnight of October 23, 1781, Lieutenant-Colonel Tilghman, an aide-de-camp of Washington, galloped into High (now Market) Street, Philadelphia, and alighted at the door of the Hon. Thomas McKean (an Irish-American), President of the Continental Congress. Full of zeal and the importance of his mission, Tilghman knocked so lustily that a passing watchman was about to arrest him as a disturber of the peace. His mission was to announce the surrender of Cornwallis and his army at Yorktown on October 17. The news was communicated to the watchmen, who took up the cry, "Cornwallis has surrendered," and soon the city was ablaze with patriotic joy. Congress met early the next day, and a committee of four was appointed to arrange for a national celebration, one of the committee being Charles Carroll of Carrollton. The committee recommended that the 13th of December following be observed as a day of national fasting and thanksgiving. Meantime many local celebrations were held. Among others was one held on Sunday, November 4, 1781, in St. Joseph's Catholic Church, Philadelphia. The French ambassador invited Congress to be present, and the members attended in a body; the most distinguished citizens were also present. Abbé Bandol, of the French embassy, was the orator of the occasion. We make a brief extract from his discourse:

"After having declared, amidst the breathless silence of his illustrious audience, that the scene before him was worthy the attention of the Supreme Being, whom they had assembled to thank for his mercies,

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he said: 'While camps resound with triumphal actions, while nations rejoice in victories, the most honorable office a minister of the altar can fill is to be the organ by which public gratitude is conveyed to the Omnipotent. Those miracles which God once wrought for his chosen people are renewed in our favor, and it would be equally ungrateful and impious not to acknowledge that the event which lately confounded our enemies was the wonderful work of that God who guards your liberties. Who but he could so combine the circumstances which led to success? We have seen our enemies push forward, through perils which seemed almost insurmountable, to the spot which was designed to witness their disgrace, yet they eagerly sought it as their theatre of triumph. They crossed immense regions to confine themselves in another Jericho whose walls were fated to fall before another Josue. It was God; it was he who commanded the winds, the waves, and the seasons that formed a junction in the same day, in the same hour, between a formidable fleet from the South and an army rushing from the North like an impetuous torrent. Who but he, in whose hands are the hearts of men, could inspire the hearts of the allied troops with the friendship, the confidence, the tenderness of brothers? How is it that two nations, once divided, jealous, inimical, and nursed in reciprocal prejudices, are now become so cordially united as to form but one? The combination of the many fortunate circumstances that produced this brilliant success is the result of an all-perfect mind—bears the sacred impression of him who is divine. . . .'"

On Sunday, October 23, 1881, the hundredth anniversary of the surrender at Yorktown was celebrated by a splendid religious service in the same Catholic church of St. Joseph's. The orator on this occasion was the Rev. Wm. Francis Clark, of Loyola College, Baltimore, Md. We have room for but a few sentences from his eloquent address:

"The sacrifice on the field of victory at Yorktown was the most perfect possible, because a sacrifice in which the second person of the Most Holy Trinity becomes incarnate was both priest and victim. Around that altar, in union with that divinely royal Priest, and in profoundest adoration of that infinitely precious Victim, knelt seven thousand Catholic warriors from France, representatives of a Catholic nation, sent hither by a Catholic king to aid young America in her struggle for freedom, to battle, to bleed, and, when need was, to die to secure liberty, not for themselves, but for us; and with them in equal piety but in smaller number knelt the Catholics of our own army, to share in the benefits of the great sacrifice of redemption, to praise and thank God for the multitude of his tender mercies and pray for their continuance; and as the tinkling of the sanctuary-bell mingled with the sacred music of numerous military bands and the trained voices of officers and men, the warm tears of gratitude coursed down many a veteran's bronzed cheeks which but a few days before were blackened with the smoke and

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stained with the blood of battle. What the warriors, nobility, and gentry of France thus did at Yorktown, that their illustrious representative, the Minister Plenipotentiary of France to the United States, did in this city, did in St. Joseph's Church, did on the very spot where we are now commemorating the deed."

Speaking of the celebration in the same church on December 13, 1781, Father Clark says:

"A French historian states that Washington and Lafayette were present in St. Joseph's at the thanksgiving service for the victory at Yorktown. Neither was in Philadelphia on the 4th of November. Both were here on the 13th of December, and as no men knew better than they did that the aid of France was absolutely necessary for the success of the American cause in general, and at Yorktown in particular, in grateful compliment to Chevalier de la Luzerne both attended the celebration in St. Joseph's on the 13th of December, and their example, if we may credit the French historian, was imitated by Congress, the Assembly and State Council of Pennsylvania, as well as the principal generals and distinguished citizens.

"With reason, then, is this centennial kept here. The St. Joseph's of to-day is the legitimate inheritor of all the honors of the old St. Joseph's, as that, in its turn, was the rightful legatee of the noble record of the church that had preceded it; for this is the third sacred temple that has stood upon this spot, the first erected in 1733, the second in 1757, and the present, commenced in 1838, finished and dedicated in 1839.

"The exultation with which the French here celebrated their victory and ours over our common enemy, the English, was but a spark, as it were, to the blaze of glory that electrified and illumined all France when the news from Yorktown reached that country. Congratulatory addresses poured in from all quarters to the king and to the American minister at the court of Versailles, Dr. Franklin. Paris was illuminated for three nights in succession, and similar illuminations, bonfires, civic and military processions witnessed the enthusiasm that fired the hearts of the French in every city and town in the kingdom; and not only in the grand cathedrals but in village churches Catholic priests at Catholic altars intoned the grand old Catholic hymn of thanksgiving, *Te Deum laudamus*—We praise thee, O God!

"Spain, too, was a sharer, but to a much less extent, in the joy of America and France. For be it ever remembered that the first to side with us, the first to acknowledge our independence and aid us with the sinews of war, were the Catholic monarchs of France and Spain, Louis XVI. and Charles III. Well, then, may we say in the language of one of America's most gifted and patriotic sons, Dr. Orestes A. Brownson: 'To Catholic France we owe a debt of the warmest gratitude, for it was by her aid, her treasures, and her blood that we were enabled to gain national independence and to take a place among the nations of the earth. If any foreigner has a special right to feel himself at home in these United States it is the Catholic Frenchman.'"

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Chapel of St. Rosalia.

Saint Rosalia, the patroness of Palermo, was daughter of a Norman lord who deduced his pedigree from the imperial family of Charlemagne, and niece of William the Good, King of Sicily. She was born in a palace, but, despising in her youth all worldly vanities, made herself an abode in a cave on Mount Pelegrino, three miles from Palermo, where



she died in the odor of sanctity in the year 1160. The body of this pious virgin was rediscovered in a grotto under the mountain where it had been originally entombed and hidden, for fear that Moorish pirates, who infested the coasts, might discover and profane it, in the year of Jubilee 1625, under Pope Urban VIII., and was translated into the metropolitan church of Palermo with great solemnity. A terrible pestilence which desolated the island at this period suddenly ceased on the exposure of her relics. Her grotto was transformed into a rich and beautiful chapel which is an object of

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much veneration and a famous resort of pilgrims. We give an engraving of it.

This saint is connected with the early history of the Church in the United States; for when Iberville brought out his colony to the mouth of the Mississippi in 1700 he ascended the river to the home of the Natchez tribe of Indians and built *Fort Rosalie* there. It occupied the site of the present city—and see of the diocese—of Natchez.

Our Law-Makers.

A STUDY of the composition of the XLVIIth Congress presents some curious anomalies, and matter for thoughtful consideration. The latest official statistics obtainable, those of the census of 1870 (that of 1880 is not yet completed), show that there were at that time 5,525,503 males engaged in agricultural pursuits in the United States. The vast farming interest (possessing more wealth and employing more persons than all other interests combined) has a representation in the national legislature of exactly *twelve*—Senate 1, House 11. The same census gives 2,353,471 males (we do not take into account the females) as the number of persons engaged in manufacturing, mechanical, and mining industries. These very important interests have a representation in Congress of but *twenty*—Senate 5, House 15. The official figures for those engaged in trade and transportation are 1,172,540 males. These important interests have a voting power in both houses of just *twenty-eight*—Senate 8, House 20. Banking has *six* representatives—Senate 5, House 1. Literature is represented by *thirteen* editors—Senate 1, House 12; medicine by *five* doctors, in the House; religion is represented in the House by *one* minister, while there are two civil engineers. The "professional politicians" loom up to the number of *twenty-two*—Senate 3, House 19.

It is, however, when we come to the law that the most extraordinary anomaly is presented. Of the 369 members constituting the XLVIIth Congress 252 (57 in the Senate, 195 in the House), or *more than two-thirds*, are lawyers! The census for 1870 gives 1,618,121 males as the number engaged

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in "professional" pursuits; that is, physicians, clergymen, lawyers, teachers, etc. We have not the figures, but it is probably too liberal an estimate to put the lawyers of the United States at 250,000. But, putting them at this figure, we have 250,000 members of a single profession with 252 representatives in the national legislature against 85 (we do not count in the 22 "professional politicians"; there are also ten others whose occupation is not given) representatives for 9,051,514 citizens engaged in those occupations which make the healthy prosperity of a country. The contrast we have drawn would be even more striking if we had the census returns of 1880. Is legislation for the general interests of the country likely to be wholesome under such conditions?

The Fate of Books.

Notwithstanding the stories told of the vast collections of books gathered in the great libraries of ancient times, even accepting the estimates that there were seven hundred thousand destroyed at Alexandria and a half-million at Carthage, yet there can be no doubt that the world never before possessed so many books as now. It is estimated that not less than 25,000 new books are published every year, with editions ranging from 500 to 25,000 volumes. There are upwards of a million and a quarter of printed books in the British Museum, and about three million in the Bibliothèque Nationale of Paris. Our American libraries are, for a new country, very large, though we have no collection to compare with the great European libraries—the Library of Congress, containing about 275,000, being our largest. A vast number of most precious volumes have, however, perished beneath the "remorseless tooth of time," through the agencies of fire and water, mould and decay.

Fire has doubtless been the most destructive agent. The famous collection of the Ptolemies at Alexandria was thus destroyed in Cæsar's war in Egypt in B.C. 48, and again by the Saracens in A.D. 640. Gibbon accepts the story that seven hundred thousand volumes were burned, though other authorities doubt this. At Carthage five hundred thousand books are said to have been destroyed by fire. As we learn

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from Acts xix. 19, one of the effects of the preaching of the Apostle Paul to the Ephesians was, that "many of those who had followed curious things brought their books together and burnt them before all; and the price of them being computed, they found the money to be fifty thousand pieces of silver" (estimated to be equal to about $90,000 of our money). Pagans retaliated upon Christians by burning books of the latter which fell into their hands. Mohammed acted upon the idea that books containing what was in the Koran were superfluous, and those containing anything opposed to it were immoral, and thus a vast number of volumes were committed to the flames. At the capture of Granada Cardinal Ximenes burned five thousand copies of the Koran. The destruction of the monastic libraries by the so-called Reformers was probably the greatest misfortune that has befallen literature in modern times. Whole libraries, containing many specimens of the earliest printed books and great numbers of precious illuminated volumes, were used to kindle fires and to heat bakers' ovens. In Scotland, under the rule of John Knox, the "ruffian of the Reformation," every MS. and book that could be reached was destroyed. The same fate befell the Irish monastic libraries. The ruthless "civilizer" from England "civilized" the Irish by destroying their libraries, their valuable MSS., and their schools, and then accused them of ignorance! The great fire in London in 1666 destroyed many valuable collections of books. In the Birmingham riots of a hundred years ago the valuable library of Dr. Priestley was destroyed by fire, and in the Gordon riots of London in 1780 the fine library of the celebrated Lord Mansfield met the same fate. In 1870 the shells of the German besiegers fired the great Strasbourg library, containing the records of the famous law-suits between the first printer, Gutenberg, and his partners, which, together with the first printed Bible and many other priceless volumes, were consumed. Of celebrated single volumes which have perished by fire we may mention a splendid copy of the first edition of the *Golden Legend*, which was used to light a librarian's (!) fires before the French Revolution, and a copy of Caxton's edition of the *Canterbury Tales*, with woodcuts, worth at least $2,000, which was used to light the vestry fire

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of the Protestant Church, St. Martin's-le-Grand, London, some years ago. Water, too, has been a destroyer of many books. When Mohammed II. captured Constantinople, in the fifteenth century, he ordered all the books owned by the churches, as well as the 120,000 MSS. in the Emperor Constantine's library, to be thrown into the sea. About the year 1700 Herr Hudde, a rich burgomaster of Middleburg, Holland, travelled for thirty years in China and collected great literary treasures, but the vessel in which they were shipped foundered. The books collected by Maffei Pinelli, who died in 1785, having then the most celebrated library in the world, were purchased by a London bookseller, who shipped them in three vessels, one of which was captured by pirates and the books cast into the sea, the cargoes of the other two vessels selling for $45,000. In a cathedral library in England a broken pane admitted the tendril of an ivy branch, which grew until it attached itself to a row of books worth hundreds of pounds; then in rainy weather it conducted water along the tops of the books and soaked them through and through. In a library of rare books rain coming through a skylight rotted some Caxtons and other early printed books of such value that one of them, in spite of its rotten condition, sold for $1,000. Damp, extreme cold or heat, and gas also destroy great numbers of books. "The surest way to preserve your books," says a book-lover, "is to treat them as you should your children, who are sure to sicken if confined in an atmosphere which is impure, too hot, too cold, too damp, or too dry."

TIME.

TIME is, thou hast, employ the portion well;
Time past, is gone, thou canst not it recall;
Time future is not, and may never be;
Time present is the only time for thee.

We must not be behind-time in doing good, for Death will not be behind *his* time.

St. Bonaventura tells us that there is no greater loss than the loss of time.

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TASSO.

TORQUATO TASSO, one of the four great poets of Italy, was born at Sorrento in the year 1544, and was son of Bernard Tasso, a man of distinguished literary abilities, and of Porzia de' Rossi, his wife. The family came from the northern part of the peninsula, and Luigi Tasso, the poet's grand-uncle, was Bishop of Recanati.

Torquato spent many years at the brilliant court of Ferrara, and his madness—feigned or real—and the misfortunes which clouded the later years of his life are connected with a hopeless passion for the beautiful Princess Eleonora of Este, sister to the reigning duke. His many poetical compositions, and particularly the *Jerusalem Delivered*—one of the few great epics which the world can boast, and which breathes throughout the feelings, the faith, and the hopes of a Christian—moved Pope Clement VIII. to invite him to Rome, in order to receive the honor of being solemnly crowned with the golden wreath of poet-laureate as a worthy successor of Dante, Petrarch, and Ariosto. He reached Rome in the month of November, 1594, although the ceremony was not to be performed until the following spring, and was lodged in the Vatican palace. Before the time for his triumph arrived he fell ill, and, having a presentiment that his end was nigh, removed to the neighboring convent of San Onofrio, on the Janiculum Hill, overlooking the Eternal City, "whose captives were the hearts of admiring nations enchained by the influence of his song."



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He expired on the 25th of April, 1595, and was buried, according to his own desire, in the adjoining little church, with a plain slab over his tomb, upon which is engraved the simple inscription: *Torquati Tassi ossa hic jacent.* "Here lie the bones of Torquato Tasso." The room in which he died contains, among other precious memorials of this great man, his crucifix, inkstand, autographs, and a mask taken from his face after death. The lovely plot of ground forming the convent garden is famous for the oak-tree planted there by Tasso, and for the yearly musical and poetical entertainment held around it on the anniversary of his death.

THE NATIVITY OF THE SOLDIERS OF THE REVOLUTION. —Mr. Lecky, in his *History of England in the Eighteenth Century*, vol. iii. page 481, gives the following note as to the composition of the army of the Revolution, which may interest many of our readers:

"One of the most remarkable documents relating to the state of opinion in America is the examination of Galloway (late Speaker of the House of Assembly in Pennsylvania) by a committee of the House of Commons, June 16, 1779.

"Galloway was asked the following question: 'That in the service of the Congress—were they chiefly composed of natives of America, or were the greatest part of them English, Scotch, and Irish?' Galloway answered: 'The names and place of their nativity being taken down, I can answer the question with precision. There were scarcely one-fourth natives of America; about one-half Irish; the other fourth were English and Scotch.'

"It is stated that more than a fourth part of the Continental soldiers employed during the war were from Massachusetts (see *Green's Historical View of the American Revolution*, page 235). Galloway's very remarkable evidence was reprinted at Philadelphia in 1855. In his *Letters to a Nobleman on the Conduct of the War* Galloway reiterates his assertion that 'three-fourths of the rebel army [Revolutionary troops] have been generally composed of English, Scotch, and Irish, while scarcely the small proportion of one-fourth are American, notwithstanding the severe and arbitrary laws to force them into the service.'"

IF you follow Mary, you will not swerve from the right path; if you pray to her, you will not fall into despair; if she holds you, you will not fall; if she protects you, you need not fear; if she leads you, you will never weary; and if she befriends you, you will be safe.—*St. Bernard.*

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Statistics of Illiteracy in the United States.

We give elsewhere the statistics of elementary education in the principal countries of the world, as furnished by our national Bureau of Education, and they make a showing of which we may well be proud. They show the United States to be in the front rank in providing for the mental training of its future citizens. But there is a dark side to this picture, indeed much darker than most people would suspect. Our statistics are from the above-mentioned source. For convenience of comparison we omit many of the States, selecting and grouping together the three leading New England and the three leading Middle States; in like manner we group six Southern and six Western States:

STATES.	POPULATION.	NO. WHO CANNOT READ.	PER CENT.
Connecticut	622,700	20,986	3.37
Maine	648,936	18,181	2.80
Massachusetts	1,783,085	75,635	4.24
New York	5,082,871	166,625	3.28
Pennsylvania	4,282,891	146,138	3.41
New Jersey	1,131,116	39,136	3.46
Alabama	1,262,505	330,279	29.33
Georgia	1,542,180	446,683	28.96
Texas	1,591,749	256,223	16.10
Mississippi	1,131,597	315,612	27.89
North Carolina	1,399,750	367,890	26.28
Virginia	1,512,565	360,495	23.83
Illinois	3,077,871	96,809	3.15
Indiana	1,978,301	70,008	3.54
Michigan	1,336,937	47,112	2.88
Ohio	3,198,062	86,754	2.71
Wisconsin	1,315,497	38,693	2.94
Iowa	1,624,615	28,117	1.73

The foregoing table shows that Iowa has the smallest percentage of those over ten years of age who cannot read. It will be matter of surprise that of the group of six New England and Middle States Massachusetts has the largest

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percentage of illiteracy—much larger even than New York with her immense population of foreign-born inhabitants. With a total population of 3,054,721 the three New England States have a total of 10.41 per cent. who cannot read; the three Middle States have a total population of 10,496,878, with a total of 10.15 per cent. who cannot read. Of the Southern States given in the table Alabama has the highest percentage of illiteracy, 29.33, and Texas the lowest, 16.10. Of course the large percentages of the Southern States are partly due to the colored population; but while the percentage of whites in Alabama who cannot write is 16.88, and in Texas 10.35, in Massachusetts it is but 5.14, and in New York 4.15. Of the Western States given in our table Illinois shows the highest percentage of illiteracy, 3.15, and Iowa the lowest, 1.73, which is also the lowest of any State in the Union, though Nevada gives the same. The six Southern States, with a total population of 8,440,446, have 2,077,182 who cannot read; the six Western States, with a total population of 12,531,283, have a total of but 367,493 who cannot read.

To sum up: Of our population of 50,000,000 *five millions*, over ten years of age, cannot read; *six and one-fourth millions* cannot write. The percentages of illiteracy among whites vary in different States and Territories from less than *two* per cent. in Wyoming, where it is least, to over *forty-five* in New Mexico, where it is largest. Illiteracy among the colored population varies from *thirteen* to *seventy* per cent.

In the privy-purse expenses of Henry VII. of England is the following curious memorandum: "To the man in reward who found the new isle—10*l*." This "man" was Sebastian Cabot and the "isle" was Newfoundland. Such were the rewards to great discoverers!

The honest debtor pays—'tis well; but He
To whom all owe their all, first set him free:
Friend, wouldst thou pay thy debts, yet nothing lack,
Live unto God, and God will pay them back.

—*Epitaph*, 1531.

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The Very Rev. Bernard MacMahon, D.D., of Cape Town, South Africa.

Dr. MacMahon, the Vicar-General of the diocese of Cape Town, who died in that city on February 1, 1882, had been for forty years actively engaged in the apostolate in South Africa. He was born in Ireland in 1816 and made his studies for the priesthood in France. About 1842 he went out to Africa with the first vicar-apostolic of Cape Colony, Mgr. Griffith, and he continued almost up to the very hour of his death to labor energetically among the English-speaking Catholics of the colony, who now number about seventy thousand. Soon after arriving at his post he was made vicar-general, and continued in that function to the last, serving successively under Bishops Grimley and Leonard. Hard worker as he was on the mission, he was also a close student and a model priest for his piety and self-denial. Years ago he had been named for coadjutor to the see to which he was attached, but his humility would not allow him to accept the honor, though Pius IX. appointed him a domestic prelate. He never but once quitted the colony to which he had devoted his life, and that was in order to secure a sisterhood for his mission. He died lamented by all the colonists, Catholic and non-Catholic.



A "Bibliotaph."—Sir Thomas Phillips, an English bibliotaph (book-burier), bought literary treasures only to bury them, and his mansion was crammed with books. He bought whole libraries without ever seeing what he had bought.

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William George Ward, Ph.D.

Dr. Ward, whose portrait is herewith given, is best known to Catholics of this generation in connection with the *Dublin Review*, which he edited from 1863 to 1878. He was a convert from Anglicanism; had been one of the leading members of the Oxford movement that led Newman and all who followed him into the Church; had been a fellow of Balliol College in Oxford, and a clergyman of the Church of England. He was deprived of his fellowship and of his degree of Master of Arts by the Oxford Convocation in consequence of having published his *Ideal of a Christian Church*. This was a culmination of the Anglican controversies of the time and led straight into the Catholic Church. Mr. Gladstone was one of those who voted against Ward's condemnation. Sentence was passed, Ward was banished, and the next heard of him was that he had married and become a Catholic. He married Miss Wingfield, daughter of Rev. John Wingfield, prebendary of Worcester and once head of Westminster School. His wife followed him into the Church, and, Ward's conversion having angered his rich uncle, the newly-wedded pair retired in comparative poverty and obscurity to an old country manor adjoining St. Edmund's College, Old Hall Green, in Hertfordshire.



The uncle soon after died, but before dying relented, forgave his nephew, and left him his rich estates in the Isle of Wight

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and in Hampshire. While at Old Hall Cardinal Wiseman requested Mr. Ward to take the chair of dogmatic theology. This he filled for nearly seven years, winning the esteem and affection of all who attended his lectures, and when at length he resigned the important post it was with regret on both sides, the students manifesting their feelings by a public testimonial to the distinguished professor. For his services at Old Hall Mr. Ward was awarded by Pope Pius IX. the degree of Doctor of Philosophy—a rare honor from Rome to a layman.

To combat errors in England and defend the Catholic cause Cardinal Wiseman had started the *Dublin Quarterly Review,* which in great measure he himself edited. His duties proving too multiform, he was looking for a competent editor when Dr. Manning, the present cardinal and successor of Cardinal Wiseman in the see of Westminster, suggested Dr. Ward. The suggestion was taken ; Dr. Ward became editor, with Mr. Cashel Hoey as assistant editor ; and from 1863 down to 1878, when he resigned the editorial chair, Dr. Ward's name is one with that of the *Dublin Review.* Under him the magazine became a power in Great Britain. No subject of wide public discussion escaped its pages. In defence of Catholic doctrine it was especially bold, outspoken, and clear. Dr. Ward's writings were chiefly of a philosophic or dogmatic character. He combated men like Bain and Mill in a manner that won respect for the *Review* from philosophic minds who were wholly and deeply opposed to Catholic doctrine and to the Catholic Church. From first to last he was clear and decided on the question of papal infallibility, and in this matter the *Dublin Review* exercised great influence on public thought. He was also especially attentive to the question of Catholic education, both in the high schools and the low.

After retiring from the editorial chair, which he had filled with so much honor to himself and benefit to the Catholic cause, Dr. Ward spent most of his time in collecting and re-editing his theological essays and philosophical writings. Though he had the fame of being a pitiless logician and a stubborn controversialist, he was in private life a very amiable and genial man, who kept all his old friends while he made

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many new ones. He delighted in the theatre and the opera, where he found rest and relaxation from his labors. How much the man was loved and remembered by his old associates may be judged from the fact of Cardinal Manning and Archbishop Tait, of Canterbury, almost meeting at his threshold when both called to visit him on his dying-bed. His death was an agony of days. Fortified with the sacraments and rites of the Church, he would, in the intervals of pain, burst out into pious ejaculations: "God knows," was one of his expressions, "that with all my faults I have had no stronger desire than that of loving him and promoting his glory." "My God, I love thee!" he would say, and his last words were: "I wish to go to my Saviour." He was born in London March 21, 1812. His father was a director of the Bank of England and member of Parliament for the city of London. He died at Hampstead, London, England, Thursday, July 6, 1882.

SPECIAL NOTE.—The readers of this ANNUAL would do well to consult its advertising pages. Everything advertised in it is genuine, and no advertisement is inserted except from a first-class responsible house.

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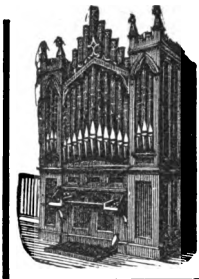
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Astronomical Calculations for the Year 1884.

Eclipses for 1884.

There will be five eclipses this year, three of the Sun and two of the Moon:

1. A partial eclipse of the Sun, March 27. Invisible in America.

2. A total eclipse of the Moon, April 10. Invisible at Boston, New York, and Washington. Visible partly at Charleston, Chicago, and St. Louis, when Moon sets in the morning.

3. A partial eclipse of the Sun, April 25. Invisible in the United States.

4. A total eclipse of the Moon, October 4. Visible when the Moon rises in the evening at different places:

PLACE.	BEGINS. H. M.
Boston	6 26 ev.
New York	6 15 ev.
Washington	6 3 ev.
Charleston	5 55 ev.
Chicago and St. Louis, invisible.	

5. A partial eclipse of the Sun, October 18. Invisible in North America.

Chronological Cycles.

Dominical Letters	F E	Julian Period	6597
Solar Cycle	17	Year of the World (Septuagint)	7392-93
Lunar Cycle or Golden Number	4	Dionysian Period	213
Epact (Moon's age January 1)	3	Jewish Lunar Cycle	1

Morning Stars.

Venus, after July 11.
Mars, not this year.
Jupiter, after August 7.
Saturn, after June 3, until September 15.

Evening Stars.

Venus, until July 11.
Mars, for the whole year.
Jupiter, until August 7.
Saturn, until June 3, after September 15.

Planets Brightest.

Mercury, February 14, June 12, October 4, December 12, rising then just before the Sun; also January 4, April 25, August 23, setting then just after the Sun. Venus, August 17. Mars, February 1. Jupiter, May 19. Saturn, December 12.

The Four Seasons.

		D.	H.	M.		D.	H.	M.
Winter begins, 1883, December		21	11	2 ev., and lasts		90	1	18
Spring "	1884, March	20	12	20 mo., "		91	19	43
Summer "	1884, June	20	8	3 ev., "		94	2	13
Autumn "	1884, September	22	10	16 mo., "		89	18	56
Winter "	1884, December	21	5	12 mo. Tropical year		365	18	10

Church Days and Cycles of Time.

Septuagesima Sunday	Feb. 10	Easter Sunday	April 13
Sexagesima Sunday	Feb. 17	Low Sunday	April 20
Quinquagesima Sunday	Feb. 24	Rogation Sunday	May 18
Ash Wednesday	Feb. 27	Ascension Day	May 22
Quadragesima Sunday	March 2	Whit-Sunday	June 1
Mid-Lent Sunday	March 23	Trinity Sunday	June 8
Palm Sunday	April 6	Corpus Christi	June 12
Good Friday	April 11	First Sunday in Advent	Nov. 30

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Days of Obligation to Abstain from Work.

All Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are *not* days of Obligation in the Dioceses of St. Louis, Alton, Peoria, Chicago, Dubuque, Green Bay, Nashville, Santa Fé, St. Joseph, St. Paul; V. A. of Arizona, Colorado, Indian Territory, Montana, and Nebraska; New Orleans, Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, and Brownsville.

On days of Obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

Fasting Days of Obligation.

All the week-days of Lent; the Fridays in Advent; the Ember Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is *never* a fast-day.

[Note.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are *not* fasting days of obligation.]

Abstinence Days.

These are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation) from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

Rates of Postage.

Letters, prepaid by stamps, 2 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed before delivery; if not called for, returned to the writer free, if endorsed with that request; also postal cards. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office to be returned to the writer, unless the envelope gives his address. For *registering* letters 10 cents additional. *Drop* or *local* letters, 1 cent each half-ounce, prepaid; 2 cents in

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cities with carriers. Government *Postal Cards*, 1 cent each; if anything except address is pasted on a postal card, letter postage is charged.

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Third class Matter.—On transient newspapers and magazines, books, publications unsealed for advertising purposes, or at nominal rates, circulars, proof-sheets with copy, commercial blanks, photos, etc., the postage is one cent for every two ounces or fractional part. They must contain no written information.

Fourth-class Matter.—On all blank cards or envelopes, seeds, cuttings, bulbs, drawings, samples of merchandise, etc., the postage is one cent for each ounce. The sender of any article of third or fourth class may write his name or address within or on the outside, with the word "from," or may write or print on any package the number and names of the articles enclosed. The weight of any article of these classes, a single book excepted, is limited to 4 pounds and it must be so wrapped that the contents may be examined without mutilating the wrapper.

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All registered articles must be prepaid. Newspapers, and other printed papers, and all matter of the second, third, and fourth classes, should be prepaid; unless at least partly prepaid, will not be forwarded.

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ARCHBISHOPS.

NAME.	ARCHDIOCESE.	RESIDENCE.	DATE OF CONSECRATION.
John Cardinal McCloskey	New York	New York	March 10, 1844.
Most Rev. M. A. Corrigan, D.D., Coadj	"	"	May 4, 1873.
James Gibbons, D.D	Baltimore	Baltimore, Md	Aug. 16, 1868.
C. J. Seghers	Oregon	Portland, Oregon	June 29, 1873.
Peter R. Kenrick, D.D	St. Louis	St. Louis, Mo	Nov. 30, 1841.
W. H. Elder, D.D	Cincinnati	Cincinnati, Ohio	May 3, 1857.
J. S. Alemany, D D	San Francisco	San Francisco, Cal	June 30, 1850.
P. W. Riordan, D D., Coadj	" "	" "	Sept. 16, 1883.
John B. Lamy, D.D	Santa Fé	Santa Fé, N. M	Nov. 24, 1850.
N J. Perché, D.D	Philadelphia	Philadelphia, Pa	
John J. Williams, D.D	New Orleans	New Orleans, La	May 1, 1870.
Michael Heiss, D.D	Boston	Boston, Mass	March 11, 1866.
P. A. Feehan, D.D	Milwaukee	Milwaukee, Wis	Sept. 6, 1868.
	Chicago	Chicago, Ill	Nov. 1, 1865.

BISHOPS.

Right Rev. F. Mora, D.D	Monterey	Los Angeles, Cal	Aug. 3, 1873.
James A. Healy, D.D	Portland	Portland, Me	June 2, 1875.
F. Janssens, D.D	Natchez	Natchez, Miss	May 1, 1881.
Joseph Dwenger, D.D	Fort Wayne	Fort Wayne, Ind	April 14, 1872.
H. P. Northrop, D.D	Charleston	Charleston, S. C	Jan. 8, 1882.
L. S. McMahon, D.D	Hartford	Hartford, Ct	Aug. 10, 1879.
John Moore, D.D	St. Augustine	St. Augustine, Fla	May 13, 1877.
James O'Connor, D.D	Nebraska	Omaha, Neb	Aug. 20, 1876.
Thomas L. Grace, D.D	St. Paul	St. Paul, Minn	July 24, 1859.
John Ireland, D.D., Coadj	"	"	Dec. 21, 1875.
	Mobile	Mobile, Ala	
John Tuigg, D.D	Pittsburgh	Pittsburgh, Pa	March 19, 1876.
E. O'Connell, D.D	Grass Valley	Marysville, Cal	Feb. 3, 1861.
Patrick Monogue, D.D., Coadj	"	Virginia City, Nev	Jan. 16, 1881.
J. A. Watterson, D.D	Columbus	Columbus, Ohio	Aug. 8, 1880.
N. A. Gallagher	Galveston	Galveston, Texas	April 30, 1882.
Louis De Goesbriand, D.D	Burlington	Burlington, Vt	Oct. 30, 1853.
J. Rademacher, D D	Nashville	Nashville, Tenn	June 24, 1883.
Fcs. McNeirny, D.D	Albany	Albany, N. Y	April 21, 1872.
F. X. Leray, D.D., Coadj	New Orleans	New Orleans, La	April 22, 1877.
John Hennessy, D.D	Dubuque	Dubuque, Iowa	Sept. 30, 1866.

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	Edward Fitzgerald, D.D.	Little Rock	Little Rock, Ark.	Feb. 3, 1867.
	William McCloskey, D.D.	Louisville	Louisville, Ky.	May 24, 1868.
	John J. Kain, D.D.	Wheeling	Wheeling, West Va.	May 23, 1875.
	Ægidius Junger, D.D.	Nesqually	Vancouver, W. T.	Oct. 28, 1879.
	Richard Gilmour, D.D.	Cleveland	Cleveland, Ohio	April 14, 1872.
	F. S. Chatard, D.D.	Vincennes	Indianapolis, Ind.	May 12, 1878.
	John J. Keane, D.D.	Richmond	Richmond, Va.	Aug. 25, 1878.
	Louis M. Fink, D.D.	Leavenworth	Leavenworth, Kansas.	June 11, 1871.
	John Loughlin, D.D.	Brooklyn	Brooklyn, N. Y.	Oct. 30, 1853.
		Natchitoches	Natchitoches, La.	
	J. F. Shanahan, D.D.	Harrisburg	Harrisburg, Pa.	July 12, 1868
	William O'Hara, D.D.	Scranton	Scranton, Pa.	July 12, 1868
	B. J. McQuaid, D.D.	Rochester	Rochester, N. Y.	July 12, 1868.
	F. X. Krautbauer, D.D.	Green Bay	Green Bay, Wis.	June 29, 1875.
Most Rev.	C. J. Seghers, Adm.	Idaho	Portland, Oregon	
Right Rev.	Tobias Mullen, D.D.	Erie	Erie, Pa.	Aug. 2, 1868.
	J. P. Machebeuf, D.D.	Colorado	Denver City, Col.	Aug. 16, 1868.
	Thomas A. Becker, D.D.	Wilmington	Wilmington, Del.	Aug. 16, 1868.
		North Carolina	Wilmington, N. C.	
	Killian Flasch, D.D.	La Crosse	La Crosse, Wis.	Aug. 24, 1881.
	W. M. Wigger, D.D.	Newark	Newark, N. J.	Oct. 18, 1881.
	Stephen V. Ryan, D.D.	Buffalo	Buffalo, N. Y.	Nov. 8, 1868.
	J. B. Vertin, D.D.	Marquette	Marquette, Mich.	Sept. 14, 1879.
	W. H. Gross, D.D.	Savannah	Savannah, Ga.	April 27, 1873.
	A. M. Toebbe, D.D.	Covington	Covington, Ky.	Jan. 9, 1870.
	C. H. Borgess, D.D.	Detroit	Detroit, Mich.	April 24, 1870.
	P. J. Baltes, D.D.	Alton	Alton, Ill.	Jan. 23, 1870.
	P. T. O'Reilly, D.D.	Springfield	Springfield, Mass.	Sept. 25, 1870.
	P. J. Ryan, D.D., Coadj.	St. Louis	St. Louis, Mo.	April 14, 1872.
	T. F. Hendricken, D.D.	Providence	Providence, R. I.	April 28, 1872.
	E. P. Wadhams, D.D.	Ogdensburg	Ogdensburg, N. Y.	May 5, 1872.
	D. Manucy, D.D.	Brownsville	Brownsville, Texas.	Dec. 8, 1874.
	J. C. Neraz, D.D.	San Antonio	San Antonio, Texas.	Dec. 8, 1874.
	J. B. Salpointe, D.D.	Arizona	Tucson, Arizona.	June 20, 1869.
	R. Seidenbush, D.D.	N. Minnesota	St. Cloud, Minn.	May 30, 1875.
	J. L. Spalding, D.D.	Peoria	Peoria, Ill.	May 1, 1877.
	Martin Marty, O.S.B.	Dakota	Yankton, D. T.	Feb. 1, 1880.
	J. B. Brondel, D.D.	Vancouver	Victoria, B. C.	Dec. 14, 1879.
	John J. Hogan, D.D.	Kansas City	Kansas City, Mo.	Sept. 13, 1868.
		Davenport	Davenport, Iowa.	
	M. J. O'Farrell, D.D.	Trenton	Trenton, N. J.	Nov. 1, 1881.
	Isidore Robot, D.D.	Indian Territory	Atoka, I. T.	
	H. J. Richter, D.D.	Grand Rapids	Grand Rapids, Mich.	April 22, 1882.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
First Quarter....	5	5 52 ev.	5 40 ev.	5 28 ev.	5 16 ev.	4 46 ev.
Full Moon.....	12	10 44 mo.	10 32 mo.	10 20 mo.	10 8 mo.	9 38 mo.
Last Quarter.....	20	12 40 mo.	12 28 mo.	12 16 mo.	12 4 mo.	11 34 ev.19
New Moon.....	28	12 18 mo.	12 6 mo.	11 54 ev.27	11 42 ev.27	11 12 ev.27

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Tu	7 30	4 38	8 33	7 24	4 44	8 36	7 19	4 49	8 40	7 4	5 4	8 46
2	W	7 30	4 39	9 34	7 24	4 45	9 37	7 19	4 50	9 41	7 4	5 5	9 47
3	Th	7 30	4 40	10 35	7 24	4 46	10 38	7 19	4 51	10 42	7 4	5 6	10 46
4	Fr	7 30	4 41	11 39	7 24	4 47	11 41	7 19	4 52	11 44	7 4	5 7	11 47
5	Sa	7 30	4 42	morn.	7 24	4 48	morn.	7 19	4 53	morn.	7 4	5 8	morn.
6	S	7 30	4 43	12 6	7 24	4 49	12 3	7 19	4 54	12 1	7 4	5 8	12 0
7	M	7 30	4 44	1 57	7 24	4 50	1 54	7 19	4 55	1 51	7 4	5 9	1 45
8	Tu	7 30	4 45	2 58	7 24	4 51	2 55	7 19	4 56	2 52	7 4	5 10	2 50
9	W	7 30	4 46	3 57	7 24	4 52	3 54	7 19	4 57	3 51	7 4	5 11	3 49
10	Th	7 29	4 47	4 59	7 24	4 53	4 56	7 19	4 58	4 53	7 4	5 12	4 50
11	Fr	7 29	4 48	6 0	7 23	4 54	5 57	7 18	4 59	5 54	7 4	5 12	5 51
12	Sa	7 29	4 49	rises.	7 23	4 55	rises.	7 18	5 0	rises.	7 4	5 13	rises.
13	S	7 28	4 50	5 38	7 23	4 56	5 41	7 18	5 1	5 44	7 4	5 14	5 50
14	M	7 28	4 51	6 15	7 22	4 57	6 18	7 17	5 2	6 22	7 4	5 15	6 48
15	Tu	7 27	4 53	7 15	7 22	4 58	7 19	7 17	5 3	7 22	7 3	5 16	7 26
16	W	7 27	4 54	8 5	7 22	4 59	8 8	7 17	5 4	8 11	7 3	5 17	8 16
17	Th	7 26	4 55	9 3	7 21	5 0	9 6	7 16	5 5	9 10	7 3	5 18	9 14
18	Fr	7 26	4 56	9 56	7 21	5 1	9 59	7 16	5 6	10 2	7 2	5 19	10 9
19	Sa	7 25	4 58	10 54	7 20	5 3	10 57	7 15	5 7	11 59	7 2	5 20	11 59
20	S	7 24	4 59	11 56	7 19	5 4	11 53	7 14	5 8	morn.	7 2	5 21	morn.
21	M	7 23	5 0	morn.	7 18	5 5	morn.	7 14	5 9	12 2	7 1	5 22	12 0
22	Tu	7 22	5 1	1 3	7 18	5 6	1 1	7 13	5 10	1 0	7 1	5 23	12 56
23	W	7 22	5 3	2 8	7 17	5 8	2 5	7 12	5 12	2 2	7 0	5 24	1 55
24	Th	7 21	5 4	3 11	7 16	5 9	3 8	7 12	5 13	3 5	7 0	5 25	3 0
25	Fr	7 20	5 5	4 13	7 15	5 10	4 10	7 11	5 14	4 7	7 0	5 26	4 2
26	Sa	7 20	5 6	5 7	7 15	5 11	5 4	7 10	5 15	5 2	6 59	5 27	5 1
27	S	7 19	5 7	5 37	7 14	5 12	5 34	7 10	5 16	5 31	6 59	5 28	sets.
28	M	7 18	5 9	sets.	7 13	5 13	sets.	7 9	5 17	sets.	6 58	5 29	6 14
29	Tu	7 17	5 10	7 0	7 12	5 15	7 3	7 8	5 19	7 6	6 58	5 30	7 12
30	W	7 16	5 11	8 7	7 12	5 16	8 10	7 8	5 20	8 13	6 57	5 31	8 18
31	Th	7 15	5 13	9 19	7 11	5 17	9 22	7 7	5 21	9 25	6 56	5 32	9 30

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D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	**Circumcision of our Lord.** HOLYDAY OF OBLIGATION. Epist. Tit. ii. 11-15; Gosp. Luke ii. 21.
2	Wednesday	Octave of St. Stephen.
3	Thursday	Octave of St. John. *Abp. Hughes, New York, died*, 1864.
4	Friday	Octave of the Holy Innocents. *Mother Seton died*, 1821.
5	Saturday	Vigil of the Epiphany. *Bp. Neuman, Philadelphia, died*, 1860.
6	SUNDAY	**Epiphany of our Lord.** Less. Is. lx. 1-6; Gosp. Matt. ii. 1-12.
7	Monday	Of the Octave of the Epiphany.
8	Tuesday	Of the Octave. *Cons. Bp. Northrop, Charleston*, 1882.
9	Wednesday	Of the Octave. *Cons. Bp. Toebbe, Covington*, 1870.
10	Thursday	Of the Octave.
11	Friday	Of the Octave. St. Hyginus, Pope and Martyr.
12	Saturday	Of the Octave.
13	SUNDAY	**First Sunday after Epiphany.** Less. Is. lx. 1-6; Gosp. John i. 29-34.
14	Monday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix, Martyr. *Bp. McGill, Richmond, died*, 1872.
15	Tuesday	St. Paul, First Hermit.
16	Wednesday	St. Marcellus, Pope and Martyr. *Cons. Bp. Manogue, Grass Valley*, 1881.
17	Thursday	St. Anthony, Abbot.
18	Friday	Chair of St. Peter at Rome. St. Prisca, Virgin and Martyr.
19	Saturday	St. Canute, King and Martyr. SS. Marius and Companions, Martyrs. *Bp. Baraga, Sault-Ste.-Marie, died*, 1868.
20	SUNDAY	**Second Sunday after Epiphany.** FEAST OF THE HOLY NAME OF JESUS. SS. Fabian (Pope) and Sebastian, Martyrs. Less. Acts iv. 8-12; Gosp. Luke ii. 21; Last Gosp. John ii. 1-11.
21	Monday	St. Agnes, Virgin and Martyr.
22	Tuesday	SS. Vincent and Anastasius, Martyrs.
23	Wednesday	Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. *Cons. Bp. Baltes, Alton*, 1870.
24	Thursday	St. Timothy, Bishop and Martyr.
25	Friday	Conversion of St. Paul.
26	Saturday	St. Polycarp, Bishop and Martyr.
27	SUNDAY	**Third Sunday after Epiphany.** St. John Chrysostom, Bishop, Confessor, and Doctor of the Church. Epist. 2 Tim. iv. 1-8; Gosp. Matt. v. 13-19; Last Gosp. Matt. viii. 1-13.
28	Monday	St. Raymond of Peñafort, Confessor. St. Agnes, *secundo*.
29	Tuesday	St. Francis of Sales, Bishop, Confessor, and Doctor of the Church. *Abp. Maréchal, Baltimore, died*, 1828.
30	Wednesday	St. Martina, Virgin and Martyr.
31	Thursday	St. Peter Nolasco, Confessor.

NOTE.—The red lines denote Sundays and Holydays of Obligation.

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
First Quarter....	4	1 14 mo.	1 2 mo.	12 50 mo.	12 38 mo.	12 8 mo.
Full Moon.....	11	12 4 mo.	11 52 ev.10	11 40 ev.10	11 28 ev.10	10 58 ev.10
Last Quarter	18	10 29 ev.	10 17 ev.	10 5 ev.	9 53 ev.	9 23 ev.
New Moon.....	26	1 52 ev.	1 40 ev.	1 38 ev.	1 26 ev.	12 56 ev.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Fr	7 14	5 14	10 27	7 10	5 18	10 29	7 6	5 22	10 32	6 56	5 32	10 40
2	Sa	7 13	5 15	11 34	7 9	5 19	11 36	7 5	5 23	11 39	6 55	5 33	11 41
3	S	7 11	5 16	morn.	7 7	5 20	morn.	7 4	5 24	morn.	6 54	5 34	morn.
4	M	7 10	5 18	12 38	7 6	5 22	12 36	7 3	5 25	12 33	6 53	5 35	12 31
5	Tu	7 9	5 19	1 36	7 5	5 23	1 34	7 2	5 26	1 31	6 52	5 36	1 30
6	W	7 8	5 20	2 40	7 4	5 24	2 38	7 1	5 27	2 34	6 51	5 37	2 31
7	Th	7 7	5 22	3 43	7 3	5 25	3 41	7 0	5 28	3 38	6 50	5 38	3 36
8	Fr	7 6	5 23	4 44	7 2	5 26	4 42	6 59	5 29	4 37	6 49	5 39	4 34
9	Sa	7 5	5 25	5 48	7 1	5 28	5 46	6 58	5 31	5 43	6 48	5 40	5 41
10	S	7 4	5 26	rises.	7 0	5 29	rises.	6 57	5 32	rises.	6 47	5 41	rises.
11	M	7 2	5 27	5 54	6 59	5 30	5 56	6 56	5 33	5 59	6 46	5 42	6 2
12	Tu	7 1	5 29	6 45	6 58	5 31	6 47	6 55	5 34	6 51	6 46	5 43	6 53
13	W	7 0	5 30	7 43	6 57	5 33	7 45	6 54	5 35	7 49	6 45	5 44	7 51
14	Th	6 58	5 31	8 40	6 54	5 34	8 42	6 53	5 36	8 45	6 44	5 45	8 47
15	Fr	6 57	5 33	9 39	6 53	5 36	9 42	6 52	5 38	9 45	6 43	5 46	9 48
16	Sa	6 55	5 34	10 43	6 51	5 37	10 41	6 50	5 39	10 44	6 42	5 46	10 46
17	S	6 54	5 35	11 42	6 50	5 38	11 45	6 49	5 40	11 48	6 41	5 47	11 49
18	M	6 52	5 36	morn.	6 49	5 40	morn.	6 48	5 41	morn.	6 40	5 48	morn.
19	Tu	6 51	5 38	12 23	6 48	5 41	12 21	6 47	5 42	12 19	6 39	5 49	12 18
20	W	6 50	5 39	1 1	6 46	5 42	12 59	6 46	5 43	12 56	6 38	5 50	12 55
21	Th	6 48	5 41	1 50	6 45	5 43	1 48	6 44	5 44	1 44	6 37	5 50	1 42
22	Fr	6 47	5 42	2 49	6 43	5 44	2 46	6 43	5 45	2 43	6 36	5 51	2 41
23	Sa	6 45	5 43	3 43	6 42	5 45	3 40	6 41	5 46	3 37	6 35	5 52	3 34
24	S	6 44	5 44	4 32	6 40	5 47	4 29	6 40	5 47	4 26	6 34	5 52	4 23
25	M	6 42	5 45	5 21	6 39	5 48	5 18	6 39	5 48	5 14	6 33	5 53	5 12
26	Tu	6 40	5 46	sets.	6 38	5 49	sets.	6 38	5 49	sets.	6 32	5 54	sets.
27	W	6 39	5 47	6 54	6 37	5 50	6 56	6 37	5 50	6 59	6 31	5 55	7 0
28	Th	6 38	5 48	7 40	6 36	5 51	7 42	6 35	5 51	7 45	6 30	5 56	7 46
29	Fr	6 37	5 49	8 32	6 35	5 52	8 34	6 34	5 52	8 37	6 29	5 57	8 40

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D. of Mon.	Day of Week.	CALENDAR.
1	Friday	St. Ignatius, Bishop and Martyr. *Cons. Bp. Marty, Dakota*, 1880. *Bp. Miles, Nashville, died*, 1860.
2	Saturday	PURIFICATION OF THE B. V. M. CANDLEMAS DAY.
3	SUNDAY	**Fourth Sunday after Epiphany.** Epist. Rom. xiii. 8-10; Gosp. Matt. viii. 23-27. *Cons. Bps. Fitzgerald, Little Rock, and O'Connell, Marysville*, 1861.
4	Monday	St. Andrew Corsini, Bishop and Confessor. *Bp. Flaget, Louisville, died*, 1850.
5	Tuesday	St. Agatha, Virgin and Martyr.
6	Wednesday	St. Titus, Bishop and Confessor. *Bp. Connolly, N. Y., died*, 1825.
7	Thursday	St. Romuald, Abbot. *Abp. Spalding, Baltimore, died*, 1872.
8	Friday	St. John of Matha, Confessor.
9	Saturday	St. Cyril of Alexandria, Bishop and Confessor. St. Apollonia, Virgin and Martyr.
10	SUNDAY	**Septuagesima Sunday.** Epist. 1 Cor. ix. 24-x. 5; Gosp. Matt. xx. 1-16.
11	Monday	Feria.
12	Tuesday	Feria.
13	Wednesday	Feria. *Bp. Fitzpatrick, Boston, died*, 1866.
14	Thursday	Office of the Blessed Sacrament. St. Valentine, Martyr.
15	Friday	SS. Faustinus and Jovita, Martyrs.
16	Saturday	Office of the Immaculate Conception.
17	SUNDAY	**Sexagesima Sunday.** Epist. 2 Cor. xi. 19-xii. 9; Gosp. Luke viii. 4-15.
18	Monday	St. Simeon, Bishop and Martyr.
19	Tuesday	Feria. *Bp. Loras, Dubuque, died*, 1858.
20	Wednesday	Feria. *Election of Leo XIII., Pope*, 1878.
21	Thursday	Office of the Blessed Sacrament.
22	Friday	Chair of St. Peter at Antioch.
23	Saturday	St. Peter Damian, Bishop, Confessor, and Doctor of the Church.
24	SUNDAY	**Quinquagesima Sunday.** Epist. 1 Cor. xiii. 1-13; Gosp. Luke xviii. 31-43.
25	Monday	ST. MATHIAS, APOSTLE.
26	Tuesday	Feria. *Bp. Lynch, Charleston, died*, 1882.
27	Wednesday	ASH WEDNESDAY; beginning of Lent.
28	Thursday	Feria.
29	Friday	Most Holy Passion of our Lord.

GOD may deprive a countenance of charms, a character of loveliness, a mind even of brilliant powers, but He never deprives the heart of all love, and with the power of loving He gives also that of asking, ever promising to hear us. —*Golden Sands.*

IF habit makes saints, it also makes sinners. Yes, little by little, we are saved or we are lost, and having reached the gate of glory or that of the abyss we exclaim, "So soon!"—*Golden Sands.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
First Quarter....	4	8 48 mo.	8 36 mo.	8 24 mo.	8 12 mo.	7 52 mo.
Full Moon.....	11	2 57 ev.	2 45 ev.	2 33 ev.	2 21 ev.	1 51 ev.
Last Quarter.....	19	6 30 ev.	6 18 ev.	6 6 ev.	5 54 ev.	5 24 ev.
New Moon.....	27	1 4 mo.	12 52 mo.	12 40 mo.	12 28 mo.	11 58 ev. 26

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Sa	6 36	5 50	9 34	6 31	5 52	9 36	6 33	5 58	9 38	6 28	5 58	9 39
2	S	6 34	5 51	10 31	6 32	5 53	10 33	6 31	5 54	10 36	6 27	5 58	10 38
3	M	6 33	5 52	11 31	6 31	5 54	11 32	6 30	5 55	11 24	6 26	5 59	11 36
4	Tu	6 31	5 54	morn.	6 29	5 55	morn.	6 28	5 56	morn.	6 25	6 0	morn.
5	W	6 29	5 55	12 32	6 28	5 56	12 30	6 27	5 57	12 28	6 24	6 1	12 26
6	Th	6 28	5 56	1 26	6 27	5 57	1 24	6 26	5 58	1 22	6 23	6 1	1 22
7	Fr	6 26	5 58	2 19	6 25	5 59	2 18	6 24	5 59	2 16	6 22	6 2	2 14
8	Sa	6 25	5 59	3 22	6 24	6 0	3 21	6 23	6 0	3 19	6 21	6 3	3 18
9	S	6 23	6 0	4 32	6 22	6 1	4 31	6 21	6 1	4 19	6 20	6 3	4 28
10	M	6 21	6 1	5 19	6 20	6 2	5 18	6 19	6 2	5 16	6 19	6 4	5 15
11	Tu	6 19	6 2	rises.	6 18	6 3	rises.	6 18	6 3	rises.	6 17	6 5	rises.
12	W	6 17	6 3	6 53	6 16	6 4	6 54	6 16	6 4	6 57	6 16	6 6	6 59
13	Th	6 16	6 4	7 34	6 15	6 5	7 55	6 15	6 5	7 56	6 14	6 6	7 58
14	Fr	6 14	6 6	8 48	6 13	6 6	8 49	6 13	6 6	8 51	6 13	6 7	8 52
15	Sa	*6 12	6 7	9 39	6 12	6 7	9 40	6 12	6 7	9 42	6 11	6 8	9 43
16	S	6 10	6 8	10 19	6 10	6 8	10 20	6 10	6 8	10 20	6 10	6 9	10 21
17	M	6 9	6 9	11 10	6 9	6 9	11 11	6 9	6 9	11 13	6 9	6 9	11 14
18	Tu	6 7	6 10	11 58	6 7	6 10	11 59	6 7	6 10	11 59	6 8	6 10	11 59
19	W	6 5	6 11	morn.	6 5	6 11	morn.	6 5	6 11	morn.	6 6	6 11	morn.
20	Th	6 3	6 12	12 55	6 3	6 12	12 56	6 3	6 12	12 57	6 5	6 11	12 59
21	Fr	6 2	6 14	1 50	6 2	6 13	1 51	6 2	6 13	1 52	6 3	6 12	1 53
22	Sa	6 0	6 15	2 33	6 1	6 14	2 37	6 1	6 14	2 39	6 2	6 13	2 41
23	S	5 59	6 16	3 17	6 0	6 15	3 19	5 58	6 15	3 21	6 1	6 14	3 23
24	M	5 57	6 17	3 57	5 58	6 16	3 59	5 56	6 16	4 1	5 59	6 14	4 2
25	Tu	5 55	6 19	4 39	5 56	6 17	4 41	5 55	6 17	4 43	5 58	6 15	4 45
26	W	5 53	6 20	5 30	5 54	6 18	5 31	5 54	6 18	5 34	5 57	6 16	5 36
27	Th	5 52	6 21	sets.	5 53	6 19	sets.	5 53	6 19	sets.	5 56	6 16	sets.
28	Fr	5 50	6 22	8 20	5 52	6 20	8 19	5 52	6 20	8 17	5 55	6 17	8 16
29	Sa	5 48	6 23	9 43	5 50	6 21	9 42	5 51	6 20	9 39	5 54	6 18	9 37
30	S	5 46	6 24	10 33	5 48	6 22	10 31	5 49	6 21	10 28	5 52	6 18	10 26
31	M	5 44	6 25	11 21	5 46	6 23	11 19	5 47	6 22	11 16	5 50	6 19	11 14

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D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	Feria.
2	SUNDAY	**First Sunday in Lent.** Epist. 2 Cor. vi. 1–10; Gosp. Matt. iv. 1–11.
3	Monday	Feria.
4	Tuesday	St. Casimir, King and Confessor. St. Lucius, Pope and Martyr. *Coronation of Leo XIII., Pope*, 1878. *Bp. Lefevre, Detroit, died*, 1869.
5	Wednesday	Feria.
6	Thursday	Feria. *Bp. Reynolds, Charleston, died*, 1855.
7	Friday	Most Holy Crown of Thorns. SS. Perpetua and Felicitas, Martyrs.
8	Saturday	St. John of God, Confessor.
9	SUNDAY	**Second Sunday in Lent.** Epist. 1 Thess. iv. 1–7; Gosp. Matt. xvii. 1–9. *Bp. Quinlan, Mobile, died*, '83.
10	Monday	The Forty Martyrs. *Cons. Card. McCloskey, New York*, 1844.
11	Tuesday	St. Thomas Aquinas, Confessor and Doctor of the Church (March 7) *Cons. Abp. Williams, Boston*, 1866.
12	Wednesday	St. Gregory I., Pope, Confessor, and Doctor of the Church.
13	Thursday	Feria.
14	Friday	Most Holy Lance and Nails.
15	Saturday	Feria.
16	SUNDAY	**Third Sunday in Lent.** Epist. Ephes. v. 1–9; Gosp. Luke xi. 14–28.
17	Monday	St. Patrick, Apostle of Ireland.
18	Tuesday	St. Gabriel, Archangel.
19	Wednesday	ST. JOSEPH, SPOUSE OF THE B. V. M., AND PATRON OF THE UNIVERSAL CHURCH. *Cons. Bp. Tuigg, Pittsburgh*, 1876.
20	Thursday	St. Cyril of Jerusalem, Bishop and Confessor.
21	Friday	The Five Wounds of our Lord. St. Benedict, Abbot.
22	Saturday	Feria.
23	SUNDAY	**Fourth Sunday in Lent.** Epist. Gal. iv. 22–31; Gosp. John vi. 1–15.
24	Monday	Feria.
25	Tuesday	ANNUNCIATION OF THE B. V. M. *Holyday of Obligation.* Less. Is. vii. 10–15; Gosp. Luke i. 26–38.
26	Wednesday	Feria.
27	Thursday	Feria.
28	Friday	Most Precious Blood of our Lord.
29	Saturday	Feria.
30	SUNDAY	**Passion Sunday.** Epist. Heb. ix. 11–15. Gosp. John viii. 46–59.
31	Monday	Feria.

A GOOD thought propagated is an angel who goes in the name and to the profit of him who sends it, to do good everywhere it has the mission to penetrate.

GOOD advice is more precious than gold; a tender word, a tear, a prayer is more precious than good advice.

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
First Quarter....	2	4 34 ev.	4 22 ev.	4 10 ev.	3 58 ev.	3 28 ev.
Full Moon.....	10	7 1 mo.	6 49 mo.	6 37 mo.	6 25 mo.	5 55 mo.
Last Quarter	18	11 11 mo.	10 59 mo.	10 47 mo.	10 35 mo.	10 5 mo.
New Moon.....	25	10 14 mo.	10 2 mo.	9 50 mo.	9 38 mo.	9 8 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Tu	5 43	6 26	morn.	5 45	6 24	morn.	5 46	6 23	morn.	5 49	6 20	morn.
2	W	5 42	6 28	12 13	5 44	6 26	12 15	5 45	6 24	12 17	5 48	6 21	12 18
3	Th	5 40	6 29	12 57	5 42	6 27	12 59	5 43	6 25	1 1	5 46	6 21	1 2
4	Fr	5 38	6 30	1 35	5 40	6 28	1 38	5 41	6 26	1 41	5 45	6 22	1 42
5	Sa	5 36	6 31	2 13	5 38	6 29	2 16	5 40	6 27	2 19	5 44	6 23	2 21
6	S	5 34	6 32	2 46	5 36	6 30	2 49	5 38	6 28	2 52	5 42	6 23	2 54
7	M	5 32	6 33	3 15	5 34	6 31	3 18	5 36	6 29	3 21	5 41	6 24	3 23
8	Tu	5 31	6 34	3 47	5 33	6 32	3 50	5 35	6 30	3 53	5 39	6 25	3 55
9	W	5 29	6 35	4 48	5 31	6 33	4 51	5 33	6 31	4 54	5 38	6 25	4 56
10	Th	5 27	6 36	rises.	5 29	6 34	rises.	5 31	6 32	rises.	5 37	6 26	rises.
11	Fr	5 26	6 37	7 23	5 28	6 35	7 20	5 30	6 33	7 17	5 35	6 27	7 15
12	Sa	5 24	6 38	8 4	5 26	6 36	8 1	5 28	6 34	7 58	5 34	6 27	7 54
13	S	5 23	6 40	8 59	5 25	6 37	8 56	5 27	6 35	8 53	5 33	6 28	8 51
14	M	5 21	6 41	10 2	5 24	6 38	9 59	5 26	6 36	9 56	5 32	6 29	9 54
15	Tu	5 19	6 42	10 59	5 22	6 39	10 57	5 24	6 37	10 55	5 31	6 30	10 52
16	W	5 18	6 43	11 51	5 21	6 40	11 49	5 23	6 38	11 47	5 30	6 30	11 46
17	Th	5 16	6 44	morn.	5 19	6 41	morn.	5 22	6 40	morn.	5 29	6 31	morn.
18	Fr	5 14	6 45	12 38	5 17	6 42	12 40	5 20	6 41	12 42	5 28	6 32	12 43
19	Sa	5 13	6 47	1 26	5 16	6 43	1 28	5 19	6 42	1 30	5 27	6 32	1 32
20	S	5 11	6 48	2 5	5 14	6 45	2 8	5 17	6 43	2 11	5 25	6 33	2 13
21	M	5 10	6 49	2 44	5 13	6 46	2 47	5 16	6 44	2 50	5 24	6 34	2 52
22	Tu	5 8	6 50	3 17	5 11	6 47	3 20	5 14	6 45	3 23	5 23	6 35	3 25
23	W	5 6	6 51	3 53	5 10	6 48	3 56	5 13	6 46	3 59	5 21	6 35	4 1
24	Th	5 5	6 52	4 28	5 9	6 49	4 31	5 12	6 47	4 34	5 20	6 36	4 36
25	Fr	5 3	6 53	sets.	5 7	6 50	sets.	5 10	6 47	sets.	5 19	6 37	sets.
26	Sa	5 2	6 54	8 16	5 6	6 51	8 13	5 9	6 48	8 10	5 18	6 37	8 7
27	S	5 1	6 55	9 30	5 5	6 52	9 26	5 8	6 49	9 29	5 17	6 38	8 25
28	M	4 59	6 56	10 2	5 3	6 53	9 56	5 6	6 50	9 54	5 16	6 39	9 51
29	Tu	4 58	6 58	10 50	5 2	6 54	10 48	5 5	6 50	10 45	5 15	6 39	10 43
30	W	4 56	6 59	11 34	5 0	6 55	11 32	5 3	6 51	11 29	5 14	6 40	11 26

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D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	Feria.
2	Wednesday	St. Francis of Paula, Confessor.
3	Thursday	Feria.
4	Friday	Seven Dolors of the B. V. M.
5	Saturday	St. Vincent Ferrer, Confessor.
6	SUNDAY	Palm Sunday. Epist. Phil. ii. 5–11; Gosp. Matt. xxi. 1–9; Passion, Matt. xxvi. and xxvii.
7	Monday	Feria.
8	Tuesday	Feria.
9	Wednesday	Feria.
10	Thursday	HOLY THURSDAY. *Bp. Quarter, Chicago, died*, 1848.
11	Friday	GOOD FRIDAY. *Bp. England, Charleston, died*, 1842.
12	Saturday	HOLY SATURDAY.
13	SUNDAY	Easter Sunday. Epist. 1 Cor. v. 7–8; Gosp. Mark xvi. 1–7.
14	Monday	EASTER MONDAY. *Cons. Bps. Gilmour, Cleveland; Dwenger, Fort Wayne; Ryan, St. Louis*, 1872. *Bp. Pellicer, San Antonio, died*, 1880.
15	Tuesday	EASTER TUESDAY.
16	Wednesday	Of the Octave. *Bp. Timon, Buffalo, died*, 1867.
17	Thursday	Of the Octave. St. Anicetus, Pope and Martyr.
18	Friday	Of the Octave.
19	Saturday	Of the Octave.
20	SUNDAY	Low Sunday. Epist. 1 John v. 4–10; Gosp. John xx. 19–31.
21	Monday	St. Anselm, Bishop, Confessor, and Doctor of the Church. *Cons. Bp. McNeirny, Albany*, 1872.
22	Tuesday	SS. Soter and Caius, Popes and Martyrs. *Cons. Bp. Leray, New Orleans*, 1877. *Abp. Eccleston, Baltimore, died*, 1851, *and Bp. Conwell, Philadelphia*, 1842. *Cons. Bp. Richter, Grand Rapids*, 1883.
23	Wednesday	St. George, Martyr.
24	Thursday	St. Fidelis of Sigmaringen, Martyr. *Cons. Bp. Borgess, Detroit*, 1870.
25	Friday	ST. MARK, EVANGELIST.
26	Saturday	SS. Cletus and Marcellinus, Popes and Martyrs.
27	SUNDAY	Second Sunday after Easter. Epist. 1 Pet. ii. 21–25; Gosp. John x. 11–16. *Cons. Bp. Gross, Savannah*, 1873.
28	Monday	St. Paul of the Cross, Confessor. St. Vitalis, Martyr. *Bp. Bazin, Vincennes, died*, 1848. *Cons. Bp. Hendricken, Providence*, 1872.
29	Tuesday	St. Peter, Martyr.
30	Wednesday	St. Catherine of Sienna, Virgin. *Cons. Bp. Gallagher, Galveston*, 1882. *Bp. Garcia, California, died*, 1846.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
First Quarter....	2	1 24 mo.	1 12 mo.	1 0 mo.	12 48 mo.	12 18 mo.
Full Moon.....	9	11 24 ev.	11 12 ev.	11 0 ev.	10 48 ev.	10 18 ev.
Last Quarter.....	18	12 11 mo.	11 59 ev.	11 47 ev.	11 35 ev.	11 5 ev.
New Moon.....	24	5 53 ev.	5 41 ev.	5 29 ev.	5 17 ev.	4 47 ev.
First Quarter....	31	12 13 mo.	12 1 mo.	11 49 mo.	11 37 mo.	11 7 mo.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Th	4 55	7 0	morn.	4 59	6 56	morn.	5 2	6 52	morn.	5 13	6 41	morn.
2	Fr	4 53	7 1	12 36	4 57	6 57	12 39	5 1	6 53	12 42	5 12	6 42	12 44
3	Sa	4 52	7 2	1 15	4 56	6 58	1 18	5 0	6 54	1 22	5 11	6 43	1 24
4	S	4 50	7 3	1 45	4 54	6 59	1 49	4 59	6 55	1 54	5 10	6 44	1 57
5	M	4 49	7 4	2 13	4 53	7 0	2 17	4 57	6 56	2 21	5 10	6 45	2 25
6	Tu	4 48	7 5	2 47	4 52	7 1	2 51	4 56	6 57	2 54	5 9	6 45	2 59
7	W	4 47	7 6	3 12	4 51	7 2	3 16	4 55	6 58	3 20	5 8	6 46	3 24
8	Th	4 46	7 7	4 6	4 50	7 3	4 10	4 54	6 59	4 15	5 7	6 47	4 18
9	Fr	4 45	7 8	rises.	4 49	7 4	rises.	4 53	7 0	rises.	5 6	6 47	rises.
10	Sa	4 44	7 9	8 3	4 48	7 5	7 59	4 52	7 1	7 54	5 5	6 48	7 51
11	S	4 43	7 10	8 48	4 47	7 6	8 44	4 51	7 2	8 40	5 5	6 49	8 36
12	M	4 42	7 11	9 44	4 46	7 7	9 40	4 50	7 3	9 36	5 4	6 49	9 32
13	Tu	4 41	7 12	10 39	4 45	7 8	10 36	4 49	7 4	10 32	5 3	6 50	10 30
14	W	4 40	7 13	11 23	4 44	7 9	11 20	4 48	7 5	11 16	5 2	6 51	11 15
15	Th	4 39	7 14	morn.	4 43	7 10	11 59	4 47	7 6	11 57	5 2	6 51	11 55
16	Fr	4 38	7 15	12 1	4 42	7 11	morn.	4 46	7 7	morn.	5 1	6 52	morn.
17	Sa	4 37	7 16	12 22	4 42	7 11	12 14	4 46	7 7	12 16	5 1	6 53	12 20
18	S	4 36	7 17	12 44	4 41	7 12	12 46	4 45	7 8	12 49	5 0	6 53	12 52
19	M	4 35	7 18	1 12	4 40	7 13	1 16	4 44	7 9	1 20	5 0	6 54	1 24
20	Tu	4 34	7 19	1 49	4 40	7 14	1 52	4 44	7 10	1 56	4 59	6 55	1 59
21	W	4 33	7 20	2 22	4 39	7 15	2 26	4 43	7 10	2 31	4 58	6 55	2 32
22	Th	4 32	7 21	2 58	4 38	7 16	3 2	4 43	7 11	3 7	4 58	6 56	3 10
23	Fr	4 32	7 22	3 36	4 37	7 17	3 40	4 42	7 12	3 45	4 57	6 57	3 48
24	Sa	4 31	7 23	sets.	4 37	7 18	sets.	4 42	7 13	sets.	4 57	6 57	sets.
25	S	4 30	7 24	7 56	4 36	7 19	7 52	4 41	7 14	7 47	4 56	6 58	7 44
26	M	4 30	7 25	8 48	4 35	7 19	8 44	4 40	7 15	8 40	4 56	6 58	8 36
27	Tu	4 29	7 26	9 36	4 35	7 20	9 32	4 40	7 16	9 28	4 55	6 59	9 24
28	W	4 29	7 27	10 16	4 34	7 21	10 12	4 39	7 16	10 8	4 55	7 0	10 6
29	Th	4 28	7 28	10 54	4 31	7 22	10 50	4 39	7 17	10 46	4 55	7 0	10 44
30	Fr	4 27	7 28	11 43	4 33	7 23	11 41	4 38	7 18	11 37	4 54	7 1	11 36
31	Sa	4 26	7 29	morn.	4 32	7 23	morn.	4 37	7 18	morn.	4 54	7 1	morn.

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D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	SS. PHILIP AND JAMES, APOSTLES. *Cons. Bps. Spalding, Peoria*, 1877; *Janssens, Natchez*, 1881.
2	Friday	St. Athanasius, Bishop, Confessor, and Doctor of the Church.
3	Saturday	FINDING OF THE HOLY CROSS. SS. Alexander and others, Martyrs, and Juvenal, Bishop and Confessor. *Cons. Abp. Elder, Cincinnati*, 1857.
4	SUNDAY	**Third Sunday after Easter.** PATRONAGE OF ST. JOSEPH. St. Monica, Widow. Less. Gen. xlix. 22–26; Gosp. Luke iii. 21–23; Last Gosp. John xvi. 16–22. *Cons. Abp. Corrigan, New York*, 1873. [*densburg*, 1872.
5	Monday	St. Pius V., Pope and Confessor. *Cons. Bp. Wadhams, Og-*
6	Tuesday	St. John before the Latin Gate.
7	Wednesday	St. Stanislaus, Bishop and Martyr. [*Antonio*, 1881.
8	Thursday	Apparition of St. Michael, Archangel. *Cons. Bp. Neraz, San*
9	Friday	St. Gregory Nazianzen, Bishop, Conf., and Doctor of the Church.
10	Saturday	St. Antoninus, Bishop and Confessor. SS. Gordian and Epimachus, Martyrs.
11	SUNDAY	**Fourth Sunday after Easter.** Epist. James i. 17–21; Gosp. John xvi. 5–14. *Bp. Lavialle, Louisville, d.*, '67.
12	Monday	SS. Nereus, Achilleus, Domitilla (Virg.), and Pancratius, MM.
13	Tuesday	St. Isidore, Bishop, Confessor, and Doctor of the Church (April 4). *Cons. Bp. Moore, St. Augustine*, 1877.
14	Wednesday	St. Boniface, Martyr.
15	Thursday	Office of the Blessed Sacrament.
16	Friday	St. Ubaldus, Bishop and Confessor.
17	Saturday	St. Paschal Baylon, Confessor.
18	SUNDAY	**Fifth Sunday after Easter.** St. Venantius, Martyr. Less. Wisd. x. 10–14; Gosp. John xv. 1–7; Last Gosp. John xvi. 23–30.
19	Monday	St. Peter Celestine, Pope and Confessor. St. Pudentiana, Virgin. Rogation Day.
20	Tuesday	St. Bernardine of Sienna, Confessor. Rogation Day.
21	Wednesday	Vigil of the Ascension. Rogation Day.
22	Thursday	**Ascension of our Lord.** HOLYDAY OF OBLIGATION. Less. Acts i. 1–11; Gosp. Mark xvi. 14–20. [1875.
23	Friday	Of the Octave of the Ascension. *Cons. Bp. Kain, Wheeling*,
24	Saturday	B.V.M., Help of Christians. *Cons. Bp. McCloskey, Louisville*, '68.
25	SUNDAY	**Sunday in the Octave of the Ascension.** St. Gregory VII., Pope and Confessor. Epist. Heb. vii. 23–27; Gosp. Matt. xxiv. 42–47; Last Gosp. John xv. 26–xvi. 4. *First Ordination in the U. S.*, 1793. *Abp. Odin, New Orleans, died*, 1870.
26	Monday	St. Philip Neri, Confessor.
27	Tuesday	St. Mary Magdalen of Pazzi, Virgin.
28	Wednesday	St. Augustine, Bishop and Confessor.
29	Thursday	Octave of the Ascension. [1875.
30	Friday	St. Felix, Pope and Martyr. *Cons. Bp. Seidenbush, St. Cloud*,
31	Saturday	St. Angela Merici, Virgin.

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	8	3 6 ev.	2 54 ev.	2 42 ev.	2 30 ev.	2 0 ev.
Last Quarter....	16	9 51 mo.	9 39 mo.	9 27 mo.	9 15 mo.	8 45 mo.
New Moon.....	23	12 50 mo.	12 38 mo.	12 26 mo.	12 14 mo.	11 44 ev.
First Quarter....	30	1 31 mo.	1 19 mo.	1 7 mo.	12 55 mo.	12 25 mo.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	S	4 26	7 30	12 26	4 32	7 24	12 34	4 37	7 19	12 36	4 54	7 2	12 39
2	M	4 25	7 31	1 8	4 31	7 25	1 11	4 37	7 19	1 14	4 53	7 2	1 16
3	Tu	4 25	7 32	1 38	4 31	7 26	1 41	4 36	7 20	1 44	4 53	7 3	1 49
4	W	4 24	7 32	2 6	4 30	7 26	2 10	4 36	7 20	2 15	4 53	7 3	2 17
5	Th	4 24	7 33	2 38	4 30	7 27	2 42	4 36	7 21	2 47	4 53	7 4	2 50
6	Fr	4 23	7 33	3 10	4 29	7 27	3 13	4 35	7 21	3 17	4 52	7 4	3 20
7	Sa	4 23	7 34	3 40	4 29	7 28	3 43	4 35	7 22	3 50	4 52	7 5	3 53
8	S	4 23	7 35	rises.	4 29	7 28	rises.	4 35	7 23	rises.	4 52	7 5	rises.
9	M	4 22	7 36	8 28	4 28	7 29	8 24	4 34	7 23	8 19	4 52	7 6	8 9
10	Tu	4 22	7 36	9 14	4 28	7 30	9 10	4 34	7 24	9 5	4 52	7 6	8 58
11	W	4 22	7 37	9 49	4 28	7 30	9 46	4 34	7 24	9 41	4 52	7 7	9 36
12	Th	4 22	7 37	10 17	4 28	7 31	10 14	4 34	7 25	10 10	4 52	7 7	10 6
13	Fr	4 22	7 38	10 43	4 28	7 31	10 40	4 34	7 25	10 35	4 52	7 8	10 30
14	Sa	4 22	7 38	11 20	4 28	7 32	11 18	4 34	7 26	11 14	4 52	7 8	11 10
15	S	4 22	7 38	11 59	4 28	7 32	11 58	4 34	7 26	11 56	4 52	7 8	11 54
16	M	4 22	7 39	morn.	4 28	7 32	morn.	4 34	7 26	morn.	4 52	7 9	morn.
17	Tu	4 22	7 39	12 23	4 28	7 33	12 25	4 34	7 27	12 28	4 52	7 9	12 31
18	W	4 22	7 39	1 8	4 28	7 33	1 10	4 34	7 27	1 14	4 52	7 9	1 16
19	Th	4 22	7 39	1 47	4 28	7 33	1 50	4 34	7 27	1 55	4 52	7 9	1 58
20	Fr	4 23	7 39	2 14	4 29	7 33	2 18	4 35	7 27	2 23	4 53	7 10	2 26
21	Sa	4 23	7 39	2 52	4 29	7 34	2 56	4 35	7 28	2 59	4 53	7 10	3 6
22	S	4 23	7 40	3 38	4 29	7 34	3 42	4 35	7 28	3 47	4 53	7 10	6 52
23	M	4 23	7 40	sets.	4 29	7 34	sets.	4 35	7 28	sets.	4 53	7 10	sets.
24	Tu	4 23	7 40	8 22	4 29	7 34	8 18	4 35	7 28	8 13	4 53	7 10	8 6
25	W	4 23	7 40	9 59	4 29	7 34	8 55	4 35	7 29	8 50	4 53	7 11	8 45
26	Th	4 23	7 40	9 28	4 29	7 34	9 24	4 35	7 29	9 19	4 53	7 11	9 14
27	Fr	4 24	7 40	9 54	4 30	7 35	9 51	4 36	7 29	9 46	4 54	7 11	9 41
28	Sa	4 24	7 40	10 33	4 30	7 35	10 29	4 36	7 29	10 25	4 54	7 11	10 20
29	S	4 24	7 40	11 3	4 30	7 35	10 59	4 36	7 29	10 55	4 54	7 11	11 51
30	M	4 25	7 40	11 44	4 31	7 35	11 40	4 37	7 29	11 37	4 55	7 11	11 33

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D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	**Pentecost, or Whit-Sunday.** Less. Acts ii. 1-11; Gosp. John xiv. 23-31.
2	Monday	WHIT-MONDAY. *Cons. Bp. Healy, Portland*, 1875.
3	Tuesday	WHIT-TUESDAY.
4	Wednesday	Of the Octave. St. Francis Caracciolo, Confessor.
5	Thursday	Of the Octave. St. Boniface, Apostle of Germany, Martyr.
6	Friday	Of the Octave. St. Norbert, Bishop and Confessor.
7	Saturday	Of the Octave.
8	SUNDAY	**Trinity Sunday.** Epist. Rom. xi. 33-36; Gosp. Matt. xxviii. 18-20; Less. Gosp. Luke vi. 36-42.
9	Monday	SS. Primus and Felicianus, Martyrs.
10	Tuesday	St. Margaret, Queen of Scotland, Widow.
11	Wednesday	ST. BARNABAS, APOSTLE.
12	Thursday	**Corpus Christi.** HOLYDAY OF OBLIGATION. Epist. 1 Cor. xi. 23-29; Gosp. John vi. 56-59.
13	Friday	St. Anthony of Padua, Confessor.
14	Saturday	St. Basil the Great, Bishop, Confessor, and Doctor of the Church.
15	SUNDAY	**Sunday in the Octave of Corpus Christi.** Epist. 1 John iii. 13-18; Gosp. Luke xiv. 16-24. *Abp. Neale, Baltimore, died*, 1817.
16	Monday	Of the Octave.
17	Tuesday	Of the Octave
18	Wednesday	SS. Marcus and Marcellianus, Martyrs. *Abp. Blanchet, Oregon, died*, 1883. *Bp. Tyler, Hartford, died*, 1849.
19	Thursday	Octave of Corpus Christi. St. Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. *Bp. Concanen, New York, died*, 1810.
20	Friday	Sacred Heart of JESUS. *Abp. Blanc, New Orleans, died*, 1860. *Abp. Wood, Philadelphia, died*, 1883.
21	Saturday	St. Aloysius Gonzaga, Confessor.
22	SUNDAY	**Third Sunday after Pentecost.** Epist. 1 Pet. v. 6-11; Gosp. Luke xv. 1-10.
23	Monday	Vigil of St. John Baptist.
24	Tuesday	NATIVITY OF ST. JOHN BAPTIST.
25	Wednesday	St. William, Abbot, Confessor.
26	Thursday	SS. John and Paul, Martyrs.
27	Friday	Of the Octave of St. John Baptist.
28	Saturday	St. Irenæus, Bishop and Martyr. *Bps. Bruté* (1839) *and St. Palais* (1877), *Vincennes, died.*
29	SUNDAY	**Fourth Sunday after Pentecost.** SS. PETER AND PAUL, APOSTLES. Less. Acts xii. 1-11; Gosp. Matt. xvi. 13-19; Last Gosp. Luke v. 1-11. *Cons. Bp. Krautbauer, Green Bay*, 1875.
30	Monday	Commemoration of St. Paul.

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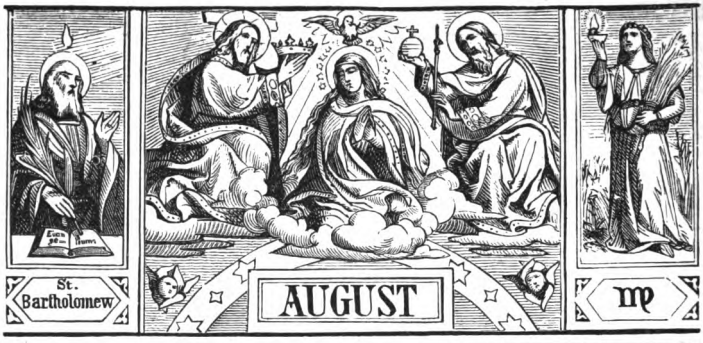
MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Full Moon.....	8	5 27 mo.	5 15 mo.	5 5 mo.	4 53 mo.	4 13 mo.
Last Quarter.....	15	4 55 ev.	4 43 ev.	4 31 ev.	4 19 ev.	3 49 ev.
New Moon.....	22	8 11 mo.	7 59 mo.	7 47 mo.	7 35 mo.	7 5 mo.
First Quarter....	29	5 18 ev.	5 6 ev.	4 54 ev.	4 42 ev.	4 12 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Tu	4 25	7 40	morn.	4 31	7 34	morn.	4 37	7 29	morn.	4 55	7 11	morn.
2	W	4 26	7 40	12 16	4 32	7 34	12 19	4 37	7 29	12 22	4 55	7 11	12 24
3	Th	4 27	7 40	12 47	4 33	7 34	12 51	4 38	7 29	12 54	4 56	7 11	12 57
4	Fr	4 27	7 39	1 32	4 33	7 33	1 36	4 38	7 28	1 39	4 56	7 11	1 41
5	Sa	4 28	7 39	2 14	4 34	7 33	2 18	4 39	7 28	2 22	4 57	7 11	2 24
6	S	4 29	7 39	2 45	4 35	7 33	2 49	4 40	7 28	2 52	4 57	7 11	2 56
7	M	4 29	7 39	3 24	4 35	7 33	3 28	4 40	7 28	3 32	4 58	7 11	3 34
8	Tu	4 30	7 38	rises.	4 36	7 32	rises.	4 41	7 27	rises.	4 58	7 10	rises.
9	W	4 31	7 38	8 4	4 37	7 32	8 0	4 42	7 27	7 57	4 59	7 10	7 50
10	Th	4 32	7 38	8 49	4 37	7 32	8 46	4 42	7 27	8 42	5 0	7 10	8 36
11	Fr	4 31	7 37	9 22	4 38	7 31	9 19	4 43	7 26	9 16	5 0	7 10	9 13
12	Sa	4 33	7 37	9 59	4 39	7 31	9 57	4 44	7 26	9 54	5 1	7 9	9 52
13	S	4 34	7 36	10 32	4 40	7 30	10 29	4 45	7 25	10 27	5 1	7 9	10 24
14	M	4 35	7 36	11 2	4 40	7 30	10 59	4 45	7 25	10 57	5 2	7 9	10 55
15	Tu	4 36	7 35	11 41	4 41	7 29	11 39	4 46	7 24	11 37	5 3	7 8	11 35
16	W	4 37	7 34	morn.	4 42	7 29	morn.	4 47	7 24	morn.	5 3	7 8	morn.
17	Th	4 37	7 34	12 13	4 43	7 28	12 16	4 48	7 23	12 18	5 4	7 8	12 22
18	Fr	4 38	7 33	1 12	4 44	7 28	1 15	4 49	7 23	1 17	5 4	7 7	1 19
19	Sa	4 39	7 32	2 10	4 45	7 27	2 13	4 50	7 22	2 16	5 5	7 7	2 18
20	S	4 40	7 32	3 13	4 45	7 26	3 16	4 50	7 21	3 19	5 5	7 6	3 21
21	M	4 41	7 31	4 14	4 46	7 26	4 18	4 51	7 21	4 22	5 6	7 6	4 25
22	Tu	4 42	7 30	sets.	4 47	7 25	sets.	4 52	7 20	sets.	5 7	7 5	sets.
23	W	4 43	7 29	7 45	4 48	7 24	7 42	4 53	7 19	7 38	5 7	7 5	7 34
24	Th	4 44	7 28	8 17	4 49	7 23	8 14	4 54	7 18	8 10	5 8	7 4	8 7
25	Fr	4 45	7 27	8 46	4 50	7 22	8 44	4 55	7 17	8 40	5 8	7 3	8 36
26	Sa	4 46	7 26	9 15	4 51	7 21	9 42	4 56	7 17	9 9	5 9	7 3	9 7
27	S	4 47	7 25	9 44	4 52	7 20	9 42	4 57	7 16	9 37	5 10	7 2	9 34
28	M	4 48	7 24	10 38	4 52	7 19	10 36	4 57	7 15	10 34	5 11	7 1	10 31
29	Tu	4 49	7 23	11 18	4 53	7 18	11 16	4 58	7 14	11 14	5 11	7 0	11 11
30	W	4 50	7 22	morn.	4 54	7 18	morn.	4 58	7 14	morn.	5 12	7 0	morn.
31	Th	4 51	7 21	12 0	4 55	7 17	12 1	4 59	7 13	12 3	5 13	6 59	12 5

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D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	Octave of St. John Baptist.
2	Wednesday	VISITATION OF THE B. V. M.
3	Thursday	St. Leo II., Pope and Confessor.
4	Friday	Of the Octave of SS. Peter and Paul. *Abp. Purcell, Cincinnati* (1883), *Bps. O'Gorman, Omaha* (1874), *McMullen, Davenport* (1883), *died.*
5	Saturday	SS. Cyril and Methodius, Bishops and Confessors.
6	SUNDAY	**Fifth Sunday after Pentecost.** FEAST OF THE MOST PRECIOUS BLOOD. Epist. Heb. ix. 11–15; Gosp. John xix. 30–35; Last Gosp. Matt. v. 20–24.
7	Monday	Feria. *Abp. Kenrick, Baltimore, died,* 1863; *Bp. Whelan, Wheeling, died,* 1874.
8	Tuesday	St. Elizabeth, Queen of Portugal, Widow.
9	Wednesday	Feria.
10	Thursday	The Seven Brothers, and SS. Rufina and Secunda, Martyrs.
11	Friday	St. Pius, Pope and Martyr.
12	Saturday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. *Bp. David, Louisville, died,* 1841. *Cons. Bps. McQuaid, Rochester; Shanahan, Harrisburg; O'Hara, Scranton,* 1868.
13	SUNDAY	**Sixth Sunday after Pentecost.** Epist. Rom. vi. 3–11; Gosp. Mark viii. 1–9.
14	Monday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Tuesday	St. Henry, Emperor of Germany, Confessor.
16	Wednesday	Our Lady of Mount Carmel.
17	Thursday	St. Alexius, Confessor.
18	Friday	St. Camillus of Lellis, Confessor. SS. Symphorosa and Seven Sons, Martyrs. *Definition of Dogma of Infallibility,* 1870.
19	Saturday	St. Vincent of Paul, Confessor.
20	SUNDAY	**Seventh Sunday after Pentecost.** St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. Less. Is. lviii. 7–11; Gosp. Matt. xix. 13–21.
21	Monday	St. Praxedes, Virgin.
22	Tuesday	St. Mary Magdalen. *Bp. Egan, Philadelphia, died,* 1814. *Bp. Chanche, Natchez, died,* 1852.
23	Wednesday	St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor.
24	Thursday	Vigil of St. James. St. Christina, Virgin and Martyr. *Cons. Bp. Grace, St. Paul,* 1859.
25	Friday	ST. JAMES THE GREATER, APOSTLE. St. Christopher, Martyr.
26	Saturday	St. Anne, Mother of the B. V. M.
27	SUNDAY	**Eighth Sunday after Pentecost.** Epist. Rom. viii. 12–17; Gosp. Luke xvi. 1–9.
28	Monday	SS. Nazarius and Companions, Martyrs. St. Innocent, Pope and Confessor.
29	Tuesday	St. Martha, Virgin. SS. Felix and Companions, Martyrs.
30	Wednesday	SS. Abdon and Sennen, Martyrs.
31	Thursday	St. Ignatius Loyola, Confessor.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Full Moon.....	6	4 59 ev.	5 11 ev.	4 59 ev.	4 47 ev.	4 17 ev.
Last Quarter....	13	10 1 ev.	10 13 ev.	10 1 ev.	9 49 ev.	9 19 ev.
New Moon.....	20	5 11 ev.	4 59 ev.	4 47 ev.	4 35 ev.	4 5 ev.
First Quarter....	28	10 57 mo.	10 45 mo.	10 33 mo.	10 21 mo.	9 51 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Fr	4 52	7 20	12 45	4 56	7 16	12 47	5 0	7 12	12 50	5 14	6 58	12 54
2	Sa	4 53	7 19	1 39	4 57	7 15	1 41	5 1	7 11	1 44	5 14	6 57	1 45
3	S	4 54	7 18	2 30	4 58	7 14	2 34	5 1	7 10	2 37	5 15	6 56	2 39
4	M	4 55	7 16	3 22	4 59	7 12	3 24	5 2	7 9	3 27	5 16	6 55	3 29
5	Tu	4 56	7 15	4 11	5 0	7 11	4 14	5 3	7 8	4 17	5 16	6 55	4 19
6	W	4 57	7 14	rises.	5 1	7 10	rises.	5 4	7 7	rises.	5 17	6 54	rises.
7	Th	4 58	7 13	7 33	5 2	7 9	7 30	5 5	7 6	7 27	5 18	6 53	7 25
8	Fr	4 59	7 11	8 16	5 3	7 7	8 13	5 6	7 4	8 10	5 18	6 52	8 8
9	Sa	5 0	7 10	8 51	5 4	7 6	8 48	5 7	7 3	8 45	5 19	6 51	8 43
10	S	5 1	7 9	9 18	5 5	7 5	9 15	5 8	7 2	9 12	5 20	6 50	9 10
11	M	5 2	7 8	9 54	5 6	7 4	9 52	5 9	7 0	9 50	5 21	6 48	9 47
12	Tu	5 3	7 7	10 17	5 7	7 3	10 15	5 10	6 59	10 13	5 21	6 47	10 10
13	W	5 4	7 5	10 58	5 8	7 1	10 56	5 11	6 58	10 54	5 22	6 46	11 51
14	Th	5 5	7 4	11 40	5 9	7 0	11 39	5 12	6 57	11 37	5 23	6 45	11 35
15	Fr	5 6	7 2	morn.	5 10	6 58	morn.	5 13	6 55	morn.	5 23	6 44	morn.
16	Sa	5 7	7 0	1 24	5 11	6 56	1 26	5 14	6 53	1 28	5 24	6 43	1 29
17	S	5 8	6 59	2 16	5 12	6 55	2 18	5 15	6 52	2 20	5 25	6 42	2 22
18	M	5 9	6 57	3 12	5 13	6 56	3 14	5 16	6 50	3 16	5 25	6 41	3 19
19	Tu	5 10	6 55	3 59	5 14	6 52	4 1	5 17	6 49	4 3	5 26	6 40	4 6
20	W	5 11	6 54	sets.	5 15	6 51	sets.	5 19	6 48	sets.	5 27	6 39	sets.
21	Th	5 12	6 52	6 56	5 16	6 49	6 54	5 20	6 46	6 51	5 27	6 38	6 50
22	Fr	5 13	6 51	7 18	5 17	6 48	7 16	5 21	6 45	7 13	5 28	6 36	7 12
23	Sa	5 14	6 50	7 48	5 18	6 47	7 46	5 21	6 44	7 43	5 29	6 35	7 42
24	S	5 15	6 48	8 18	5 19	6 45	8 16	5 22	6 42	8 13	5 29	6 34	8 11
25	M	5 16	6 47	8 50	5 20	6 44	8 48	5 23	6 41	8 45	5 30	6 33	8 43
26	Tu	5 17	6 45	9 26	5 21	6 42	9 24	5 24	6 40	9 21	5 31	6 32	9 19
27	W	5 18	6 44	10 6	5 22	6 41	10 4	5 25	6 38	10 2	5 31	6 31	10 0
28	Th	5 19	6 42	10 52	5 23	6 39	10 50	5 26	6 37	10 48	5 32	6 29	10 46
29	Fr	5 20	6 40	11 43	5 24	6 38	11 42	5 27	6 36	10 40	5 33	6 28	11 37
30	Sa	5 22	6 39	morn.	5 25	6 36	morn.	5 27	6 34	morn.	5 33	6 27	morn.
31	S	5 23	6 37	12 38	5 26	6 35	12 39	5 28	6 33	12 41	5 34	6 26	12 43

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D. of Mon.	Day of Week.	CALENDAR.
1	Friday	St. Peter's Chains. The Machabees, Martyrs.
2	Saturday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
3	SUNDAY	**Ninth Sunday after Pentecost.** Epist. 1 Cor. x. 6–13; Gosp. Luke xix. 41–47. *Cons. Bp. Mora*, [*Monterey*, 1873.
4	Monday	St. Dominic, Confessor.
5	Tuesday	Dedication of St. Mary Major. [ions, Martyrs.
6	Wednesday	Transfiguration of our Lord. St. Xystus, Pope, and Compan-
7	Thursday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	Friday	SS. Cyriacus, Largus, and Smaragdus, Martyrs. *Cons. Bp. Watterson, Columbus*, 1880.
9	Saturday	Vigil of St. Lawrence. St. Romanus, Martyr.
10	SUNDAY	**Tenth Sunday after Pentecost.** ST. LAWRENCE, MARTYR. Epist. 2 Cor. ix. 6–10; Gosp. John xii. 24–26; Last Gosp. Luke xviii. 9–14. *Cons. Bp. McMahon, Hartford*, 1879. *Bp. Verot, St. Augustine, died*, 1876.
11	Monday	Of the Octave of St. Lawrence. SS. Tiburtius and Susanna, Martyrs. *Bp. Fenwick, Boston, died*, 1846.
12	Tuesday	St. Clare, Virgin.
13	Wednesday	Of the Octave. SS. Hippolytus and Cassian, Martyrs.
14	Thursday	Of the Octave. Vigil of the Assumption. St. Eusebius, Confessor. *Fast.*
15	Friday	**Assumption of the B. V. M.** HOLYDAY OF OBLIGATION. Less. Ecclus xxiv. 11–20; Gosp. Luke x. 38–42.
16	Saturday	St. Hyacinth, Confessor. *Cons. Bp. Becker, Wilmington*, 1868.
17	SUNDAY	**Eleventh Sunday after Pentecost.** Octave of St. Lawrence. Epist. and Gosp. as on last Sunday; Last Gosp. Mark vii. 31–37.
18	Monday	St. Joachim, Father of the B. V. M. (August 17). St. Agapitus,
19	Tuesday	Of the Octave of the Assumption. [Martyr.
20	Wednesday	St. Bernard, Abbot, Confessor, and Doctor of the Church. *Cons. Bp. O'Connor, Omaha*, 1876.
21	Thursday	St. Jane Frances de Chantal, Widow. [Martyrs.
22	Friday	Octave of the Assumption. SS. Timothy and Companions,
23	Saturday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew.
24	SUNDAY	**Twelfth Sunday after Pentecost.** ST. BARTHOLOMEW, APOSTLE. Epist. 1 Cor. xii. 27–31; Gosp. Luke vi. 12–19; Last Gosp. Luke x. 23–37. *Cons. Bp. Flasch*,
25	Monday	St. Louis IX., King of France, Confessor. [*La Crosse*, 1881.
26	Tuesday	St. Zephyrinus, Pope and Martyr.
27	Wednesday	St. Joseph Calasanctius, Confessor. [St. Hermes, Martyr.
28	Thursday	St. Augustine, Bishop, Confessor, and Doctor of the Church.
29	Friday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	Saturday	St. Rose of Lima, Virgin. SS. Felix and Companion, Martyrs.
31	SUNDAY	**Thirteenth Sunday after Pentecost.** St. Raymund Nonnatus, Confessor. Less. Ecclus. xxxi. 8–11; Gosp. Luke xii. 35–40; Last Gosp. Luke xvii. 11–19.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Full Moon.....	5	6 12 mo.	6 0 mo.	5 48 mo.	5 35 mo.	5 6 mo.
Last Quarter.....	12	3 33 mo.	3 21 mo.	3 9 mo.	2 57 mo.	2 27 mo.
New Moon.....	19	4 54 mo.	4 42 mo.	4 30 mo.	4 18 mo.	3 48 mo.
First Quarter....	27	5 37 mo.	5 25 mo.	5 13 mo.	5 1 mo.	4 31 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGland, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	M	5 24	6 35	1 30	5 27	6 33	1 32	5 29	6 31	1 34	5 35	6 25	1 37
2	Tu	5 26	6 33	2 27	5 28	6 31	2 29	5 30	6 29	2 31	5 35	6 24	2 33
3	W	5 27	6 32	3 16	5 29	6 30	3 18	5 31	6 29	3 20	5 36	6 22	3 22
4	Th	5 28	6 30	4 9	5 30	6 28	4 10	5 32	6 26	4 12	5 37	6 21	4 14
5	Fr	5 29	6 28	rises.	5 31	6 26	rises.	5 33	6 24	rises.	5 37	6 19	rises.
6	Sa	5 30	6 26	7 5	5 32	6 24	7 4	5 34	6 23	7 2	5 38	6 18	7 0
7	S	5 31	6 25	7 42	5 33	6 23	7 41	5 35	6 21	7 39	5 38	6 16	7 37
8	M	5 32	6 23	8 21	5 34	6 21	8 20	5 36	6 20	8 18	5 39	6 15	8 16
9	Tu	5 33	6 21	9 1	5 35	6 19	8 59	5 37	6 18	8 57	5 40	6 14	8 56
10	W	5 35	6 19	9 41	5 36	6 17	9 40	5 38	6 16	9 38	5 40	6 12	9 39
11	Th	5 36	6 17	10 28	5 37	6 16	10 27	5 39	6 15	10 25	5 41	6 11	10 24
12	Fr	5 37	6 15	11 12	5 38	6 14	11 11	5 40	6 13	11 10	5 42	6 9	11 9
13	Sa	5 38	6 14	morn.	5 39	6 13	morn.	5 41	6 12	morn.	5 42	6 8	morn.
14	S	5 39	6 12	12 9	5 40	6 11	12 10	5 41	6 10	12 11	5 43	6 7	12 12
15	M	5 40	6 10	1 25	5 41	6 9	1 26	5 42	6 9	1 28	5 43	6 6	1 29
16	Tu	5 41	6 8	2 36	5 42	6 7	2 37	5 43	6 7	2 39	5 44	6 5	2 40
17	W	5 42	6 6	3 39	5 43	6 5	3 40	5 44	6 5	3 41	5 45	6 4	3 42
18	Th	5 43	6 5	4 13	5 44	6 4	4 14	5 45	6 4	4 15	5 45	6 3	4 16
19	Fr	5 44	6 3	sets.	5 44	6 2	sets.	5 46	6 2	sets.	5 46	6 1	sets.
20	Sa	5 45	6 1	6 33	5 45	6 0	6 34	5 47	6 0	6 35	5 47	6 0	6 36
21	S	5 46	6 0	7 8	5 46	5 59	7 9	5 48	5 59	7 10	5 47	5 59	7 11
22	M	5 47	5 58	7 44	5 47	5 57	7 45	5 49	5 57	7 47	5 48	5 57	7 49
23	Tu	5 48	5 56	8 17	5 48	5 56	8 18	5 50	5 56	8 20	5 48	5 55	8 22
24	W	5 50	5 55	8 58	5 49	5 54	8 59	5 51	5 54	9 1	5 49	5 54	9 3
25	Th	5 51	5 53	9 48	5 50	5 53	9 49	5 52	5 53	9 51	5 50	5 53	9 53
26	Fr	5 52	5 51	10 43	5 51	5 51	10 44	5 53	5 51	10 46	5 50	5 51	10 48
27	Sa	5 53	5 49	11 41	5 52	5 49	11 42	5 53	5 49	11 44	5 51	5 50	11 45
28	S	5 54	5 47	morn.	5 53	5 48	morn.	5 54	5 48	morn.	5 52	5 49	morn.
29	M	5 55	5 46	12 46	5 54	5 46	12 45	5 55	5 46	12 43	5 52	5 48	12 41
30	Tu	5 56	5 44	1 51	5 55	5 45	1 50	5 55	5 45	1 48	5 53	5 47	1 46

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D. of Mon.	Day of Week.	CALENDAR.
1	Monday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	Tuesday	St. Stephen, Confessor.
3	Wednesday	Feria.
4	Thursday	Office of the Blessed Sacrament. *Bp. De Neckere, New Orleans,*
5	Friday	St. Lawrence Justinian, Bishop and Confessor. [*died*, 1833.
6	Saturday	Office of the Immaculate Conception. *Cons. Abp. Heiss, Milwaukee*, 1868.
7	SUNDAY	**Fourteenth Sunday after Pentecost.** Epist. Gal. v. 16–24; Gosp. Matt. vi. 24–33. *Abp. Henni, Milwaukee, died*, 1881.
8	Monday	NATIVITY OF THE B. V. M. St. Adrian, Martyr. *Bp. Rappe, Cleveland, died*, 1877.
9	Tuesday	Of the Octave of the Nativity. St. Gorgonius, Martyr.
10	Wednesday	St. Nicholas of Tolentino, Confessor.
11	Thursday	Of the Octave. SS. Protus and Hyacinthus, Martyrs.
12	Friday	Of the Octave. *Bp. Barron died*, 1854.
13	Saturday	Of the Octave. *Cons. Bp. Hogan, Kansas City*, 1868.
14	SUNDAY	**Fifteenth Sunday after Pentecost.** Exaltation of the Holy Cross. Epist. Phil. ii. 5–11; Gosp. John xii. 31–36; Last Gosp. Luke vii. 11–16. *Cons. Bp. Vertin, Marquette*, 1879.
15	Monday	Octave of the Nativity. St. Nicomedes, Martyr.
16	Tuesday	SS. Cornelius and Cyprian, Martyrs. SS. Euphemia and Companions, Martyrs.
17	Wednesday	Stigmata of St. Francis of Assisi. Ember Day. *Fast.*
18	Thursday	St. Joseph of Cupertino, Confessor. *Bp. Young, Erie, died*, '66.
19	Friday	St. Januarius and Companions, Martyrs. Ember Day. *Fast.*
20	Saturday	St. Eustachius and Companions, Martyrs. Ember Day. *Fast.* *Bp. Gartland, Savannah, died*, 1854.
21	SUNDAY	**Sixteenth Sunday after Pentecost.** ST. MATTHEW, APOSTLE. Less. Ezechiel i. 10–14; Gosp. Matt. ix. 9–13; Last Gosp. Luke xiv. 1–11.
22	Monday	St. Thomas of Villanova, Bishop and Confessor. SS. Maurice and Companions, Martyrs. *Bp. Smyth, Dubuque, died*, 1865.
23	Tuesday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr.
24	Wednesday	Our Lady of Ransom.
25	Thursday	Holy Name of Mary (Sept. 14). *Bp. Rosati, St. Louis, died*, '43.
26	Friday	SS. Cyprian and Justina, Martyrs. *Bp. Fenwick, Cincinnati, died*, 1832.
27	Saturday	SS. Cosmas and Damian, Martyrs.
28	SUNDAY	**Seventeenth Sunday after Pentecost.** Seven Dolors of the B. V. M. Less. Judith xiii. 22–25; Gosp. John xix 25–27; Last Gosp. Matt. xxii. 35–46.
29	Monday	ST. MICHAEL, ARCHANGEL. *Bp. Martin, Natchitoches, died*, 1875.
30	Tuesday	St. Jerome, Confessor and Doctor of the Church. *Cons. Bp. Hennessy, Dubuque*, 1866.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Full Moon.....	4	5 18 ev.	5 6 ev.	4 54 ev.	4 42 ev.	4 12 ev.
Last Quarter....	11	9 46 mo.	9 34 mo.	9 22 mo.	9 10 mo.	8 40 mo.
New Moon.....	18	7 48 ev.	7 36 ev.	7 24 ev.	7 12 ev.	6 42 ev.
First Quarter....	25	12 11 mo.	11 59 ev.26	11 47 ev.26	11 35 ev.26	11 5 ev.26

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	W	5 57	5 42	2 43	5 56	5 43	2 40	5 56	5 43	2 38	5 54	5 45	2 36
2	Th	5 58	5 40	2 54	5 57	5 41	3 52	5 57	5 41	3 49	5 55	5 43	3 48
3	Fr	5 59	5 39	4 58	5 58	5 40	4 56	5 58	5 40	4 52	5 56	5 42	4 49
4	Sa	6 1	5 37	rises.	6 0	5 38	rises.	5 59	5 38	rises.	5 57	5 41	rises.
5	S	6 2	5 36	6 14	6 1	5 37	6 17	6 0	5 37	6 21	5 57	5 40	6 26
6	M	6 3	5 34	6 57	6 2	5 35	6 50	6 1	5 34	7 3	5 58	5 39	7 6
7	Tu	6 4	5 32	7 40	6 3	5 33	7 43	6 2	5 33	7 47	5 59	5 37	7 50
8	W	6 5	5 31	8 43	6 4	5 32	8 46	6 3	5 31	8 50	5 59	5 36	8 55
9	Th	6 6	5 29	9 40	6 5	5 30	9 43	6 4	5 29	9 47	6 0	5 35	9 52
10	Fr	6 8	5 27	10 32	6 6	5 28	10 35	6 5	5 28	10 37	6 1	5 34	10 39
11	Sa	6 9	5 26	11 8	6 7	5 27	11 10	6 6	5 26	11 12	6 1	5 33	11 14
12	S	6 10	5 24	morn.	6 8	5 25	morn.	6 7	5 25	morn.	6 2	5 31	morn.
13	M	6 11	5 22	12 18	6 9	5 24	12 16	6 8	5 23	12 13	6 3	5 30	12 11
14	Tu	6 12	5 21	1 38	6 10	5 22	1 36	6 9	5 22	1 33	6 3	5 29	1 29
15	W	6 13	5 19	2 52	6 11	5 21	2 49	6 10	5 20	2 46	6 4	5 28	2 44
16	Th	6 14	5 17	4 1	6 12	5 19	3 59	6 11	5 19	3 56	6 5	5 26	3 54
17	Fr	6 15	5 15	5 22	6 13	5 17	5 19	6 13	5 18	5 15	6 6	5 25	5 10
18	Sa	6 17	5 14	sets.	6 15	5 16	sets.	6 14	5 16	sets.	6 7	5 24	sets.
19	S	6 18	5 12	6 9	6 16	5 14	6 12	6 15	5 15	6 16	6 8	5 23	6 19
20	M	6 19	5 11	6 47	6 17	5 13	6 50	6 16	5 14	6 54	6 8	5 22	6 57
21	Tu	6 20	5 9	7 27	6 18	5 12	7 30	6 17	5 13	7 34	6 9	5 21	7 37
22	W	6 21	5 8	8 36	6 19	5 11	8 40	6 18	5 11	8 44	6 10	5 19	8 47
23	Th	6 22	5 6	9 33	6 20	5 9	9 35	6 19	5 10	9 39	6 11	5 18	9 41
24	Fr	6 23	5 3	10 35	6 21	5 8	10 37	6 20	5 9	10 39	6 12	5 17	10 41
25	Sa	6 25	5 2	11 41	6 22	5 6	11 43	6 21	5 8	11 45	6 13	5 16	11 46
26	S	6 26	5 0	morn.	6 23	5 5	morn.	6 22	5 6	morn.	6 14	5 15	morn.
27	M	6 27	4 59	12 53	6 24	5 3	12 51	6 23	5 5	12 49	6 15	5 14	12 47
28	Tu	6 28	4 58	1 57	6 25	5 2	1 54	6 23	5 4	1 51	6 16	5 14	1 48
29	W	6 29	4 57	2 52	6 26	5 0	2 49	6 24	5 3	2 45	6 16	5 13	2 42
30	Th	6 30	4 55	3 42	6 27	4 59	3 39	6 25	5 2	3 34	6 17	5 12	3 30
31	Fr	6 32	4 54	4 28	6 29	4 58	4 25	6 26	5 1	4 20	6 17	5 11	4 16

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D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	St. Remigius, Bishop and Confessor.
2	Thursday	The Guardian Angels.
3	Friday	Feria. *Abp. Bayley, Baltimore, died*, 1877.
4	Saturday	St. Francis of Assisi, Confessor.
5	SUNDAY	**Eighteenth Sunday after Pentecost.** Solemnity of the Holy Rosary. Less. Ecclus. xxiv. 14–16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 1–8.
6	Monday	St. Bruno, Confessor.
7	Tuesday	St. Mark, Pope and Martyr. SS. Sergius and Companions, Martyrs.
8	Wednesday	St. Bridget, Widow. *Bp. Kelly, Richmond, died*, 1829.
9	Thursday	SS. Denis and Companions, Martyrs.
10	Friday	St. Francis Borgia, Confessor. *Bp. Galberry, Hartford, died*, 1878.
11	Saturday	Office of the Immaculate Conception.
12	SUNDAY	**Nineteenth Sunday after Pentecost.** Epist. Eph. iv. 23–28; Gosp. Matt. xxii. 2–14. *Bp. McFarland, Hartford, died*, 1874.
13	Monday	St. Edward, King of England, Confessor.
14	Tuesday	St. Callistus, Pope and Martyr.
15	Wednesday	St. Theresa, Virgin.
16	Thursday	Office of the Blessed Sacrament.
17	Friday	St. Hedwig, Widow.
18	Saturday	ST. LUKE, EVANGELIST. *Cons. Bp. Wigger, Newark*, 1881.
19	SUNDAY	**Twentieth Sunday after Pentecost.** Maternity of the B V. M. Less. Ecclus. xxiv. 23–31; Gosp. Luke ii. 43–51; Last Gosp. John iv. 46–53. *Abp. Whitefield, Baltimore, died*, 1834.
20	Monday	St. John Cantius, Confessor.
21	Tuesday	St. Hilarion, Abbot. SS. Ursula and Companions, Martyrs. *Bp. Rosecrans, Columbus, died*, 1878.
22	Wednesday	Feria.
23	Thursday	Office of the Blessed Sacrament.
24	Friday	St. Raphael, Archangel.
25	Saturday	Office of the Immaculate Conception. SS. Chrysanthus and Daria, Martyrs.
26	SUNDAY	**Twenty-first Sunday after Pentecost.** Epist. Eph. vi. 10–17; Gosp. Matt. xviii. 23–35.
27	Monday	Vigil of SS. Simon and Jude.
28	Tuesday	SS. SIMON AND JUDE, APOSTLES.
29	Wednesday	Feria.
30	Thursday	Office of the Blessed Sacrament. *Cons. Bps. Loughlin, Brooklyn, and De Goesbriand, Burlington*, 1853.
31	Friday	Vigil of All Saints. *Fast.*

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	3	3 53 mo.	3 41 mo.	3 29 mo.	3 17 mo.	2 47 mo.
Last Quarter.....	9	6 27 ev.	6 17 ev.	6 5 ev.	5 53 ev.	5 23 ev.
New Moon.....	17	1 28 ev.	1 16 ev.	1 4 ev.	12 52 ev.	12 22 ev.
First Quarter....	25	5 32 ev.	5 20 ev.	5 8 ev.	4 56 ev.	4 26 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Sa	6 33	4 53	5 13	6 30	4 57	5 10	6 27	5 0	5 6	6 18	5 10	4 59
2	S	6 34	4 52	5 59	6 31	4 56	5 56	6 28	4 59	5 52	6 19	5 9	5 49
3	M	6 35	4 51	rises.	6 32	4 55	rises.	6 29	4 58	rises.	6 20	5 8	rises.
4	Tu	6 36	4 50	6 19	6 33	4 54	6 22	6 30	4 57	6 26	6 21	5 7	6 29
5	W	6 38	4 49	7 32	6 34	4 53	7 35	6 31	4 56	7 39	6 22	5 7	7 44
6	Th	6 39	4 47	8 37	6 35	4 51	8 40	6 32	4 55	8 44	6 23	5 6	8 46
7	Fr	6 40	4 46	9 43	6 36	4 50	9 46	6 33	4 54	9 49	6 24	5 5	9 51
8	Sa	6 42	4 45	10 49	6 38	4 49	10 52	6 35	4 53	10 56	6 25	5 4	10 59
9	S	6 43	4 44	11 53	6 39	4 48	11 55	6 36	4 52	11 58	6 26	5 3	11 59
10	M	6 46	4 42	morn.	6 40	4 47	morn.	6 37	4 51	morn.	6 27	5 2	morn.
11	Tu	6 47	4 41	12 43	6 42	4 46	12 40	6 39	4 50	12 37	6 28	5 2	12 35
12	W	6 48	4 40	1 32	6 43	4 45	1 29	6 40	4 49	1 26	6 29	5 1	1 23
13	Th	6 50	4 39	2 25	6 44	4 44	2 22	6 41	4 48	2 26	6 30	5 0	2 20
14	Fr	6 52	4 37	3 32	6 46	4 43	2 29	6 42	4 47	3 25	6 31	5 0	3 21
15	Sa	6 53	4 36	4 32	6 47	4 42	4 29	6 43	4 46	4 24	6 32	4 59	4 21
16	S	6 54	4 35	5 40	6 48	4 41	5 37	6 44	4 45	5 32	6 32	4 58	5 29
17	M	6 55	4 34	sets.	6 49	4 40	sets.	6 45	4 44	sets.	6 33	4 58	sets.
18	Tu	6 57	4 34	5 47	6 50	4 40	5 51	6 46	4 44	5 56	6 34	4 57	5 59
19	W	6 58	4 33	6 38	6 51	4 39	6 42	6 47	4 43	6 46	6 35	4 56	6 50
20	Th	6 59	4 32	7 38	6 52	4 38	7 42	6 48	4 42	7 47	6 36	4 56	7 49
21	Fr	7 0	4 31	8 47	6 53	4 38	8 50	6 49	4 42	8 54	6 36	4 55	8 57
22	Sa	7 2	4 31	9 48	6 54	4 37	9 51	6 50	4 41	9 55	6 37	4 55	9 57
23	S	7 3	4 30	10 38	6 55	4 36	10 40	6 51	4 41	10 44	6 38	4 55	10 47
24	M	7 4	4 30	11 27	6 57	4 36	11 29	6 52	4 41	11 32	6 39	4 54	11 35
25	Tu	7 5	4 29	morn.	6 58	4 35	morn.	6 53	4 40	morn.	6 40	4 54	morn.
26	W	7 6	4 29	12 10	6 59	4 35	12 8	6 54	4 40	12 6	6 40	4 54	12 4
27	Th	7 7	4 29	1 19	7 0	4 35	1 16	6 55	4 40	1 13	6 41	4 54	1 11
28	Fr	7 8	4 29	2 26	7 1	4 35	2 22	6 56	4 40	2 19	6 42	4 54	2 16
29	Sa	7 8	4 28	3 34	7 3	4 34	3 29	6 57	4 40	3 25	6 43	4 54	3 22
30	S	7 9	4 28	4 38	7 4	4 34	4 34	6 59	4 40	4 30	6 44	4 54	4 26

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D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	**All Saints.** HOLYDAY OF OBLIGATION. Less. Apoc. vii. 2-12; Gosp. Matt. v. 1-12. *Cons. Abp. Feehan, Chicago*, 1865. *Cons. Bp. O'Farrell, Trenton*, 1881.
2	SUNDAY	**Twenty-second Sunday after Pentecost.** Epist. Phil. i. 6-11; Gosp. Matt. xxii. 15-21.
3	Monday	All Souls (Nov. 2).
4	Tuesday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs.
5	Wednesday	Of the Octave of All Saints.
6	Thursday	Of the Octave. *See of Baltimore founded*, 1791.
7	Friday	Of the Octave.
8	Saturday	Octave of All Saints. The Four Coronati, Martyrs.
9	SUNDAY	**Twenty-third Sunday after Pentecost.** Patronage of the B. V. M. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 18-26.
10	Monday	St. Andrew Avellino, Confessor. SS. Tryphon and Companions, Martyrs.
11	Tuesday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
12	Wednesday	St. Martin, Pope and Martyr.
13	Thursday	St. Didacus, Conf. *Bp. Van de Velde, Natchez, died*, 1855.
14	Friday	St. Stanislaus Kostka, Confessor. *Chas. Carroll of Carrollton died*, 1832.
15	Saturday	St. Gertrude, Virgin.
16	SUNDAY	**Twenty-fourth Sunday after Pentecost.** St. Josaphat, Bishop and Martyr. Epist. James i. 12-18; Gosp. Luke xiv. 26-33; Last Gosp. Matt. xiii. 31-36.
17	Monday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	Tuesday	Dedication of Basilica of SS. Peter and Paul.
19	Wednesday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.
20	Thursday	St. Felix of Valois, Confessor.
21	Friday	Presentation of the B. V. M. *Bp. Barry, Savannah, died*, 1859.
22	Saturday	St. Cecilia, Virgin and Martyr.
23	SUNDAY	**25th and last Sunday after Pentecost.** St. Clement, Pope and Martyr. Epist. Phil. iii. 17-iv. 3; Gosp. Matt. xxiv. 42-47; Last Gosp. Matt. xxiv. 15-35.
24	Monday	St. John of the Cross, Conf. *Cons. Abp. Lamy, Santa Fé*, 1850.
25	Tuesday	St. Catherine, Virgin and Martyr.
26	Wednesday	St. Peter of Alexandria, Bishop and Martyr.
27	Thursday	Votive of the Blessed Sacrament.
28	Friday	Feria.
29	Saturday	Vigil of St. Andrew. St. Saturninus, Martyr.
30	SUNDAY	**First Sunday in Advent.** Epist. Rom. xiii. 11-14; Gosp. Luke xxi. 25-33. *Cons. Abp. Kenrick, St. Louis*, 1841.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Full Moon.....	2	2 16 ev.	2 4 ev.	1 54 ev.	1 42 mo.	1 12 mo.
Last Quarter	9	6 47 mo.	6 35 mo.	6 23 mo.	6 11 mo.	5 41 mo.
New Moon.....	17	8 41 mo.	8 29 mo.	8 17 mo.	8 5 mo.	7 35 mo.
First Quarter....	25	8 31 mo.	8 26 mo.	8 14 mo.	8 2 mo.	7 32 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, MICHIGAN, WISCONSIN, IOWA, and OREGON.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	M	7 10	4 28	5 44	7 5	4 34	5 40	7 0	4 39	5 35	6 44	4 54	5 28
2	Tu	7 11	4 28	rises.	7 6	4 34	rises.	7 1	4 39	rises.	6 45	4 54	rises.
3	W	7 12	4 28	5 44	7 7	4 34	5 48	7 2	4 39	5 53	6 46	4 54	5 59
4	Th	7 13	4 28	6 36	7 8	4 33	6 40	7 3	4 39	6 45	6 47	4 54	6 49
5	Fr	7 14	4 28	6 32	7 9	4 33	7 37	7 4	4 38	7 43	6 47	4 54	7 46
6	Sa	7 15	4 28	8 29	7 10	4 33	8 33	7 5	4 38	8 37	6 48	4 54	8 41
7	S	7 16	4 28	9 28	7 11	4 33	9 32	7 6	4 38	9 36	6 49	4 54	9 41
8	M	7 17	4 28	10 24	7 12	4 33	10 28	7 7	4 38	10 31	6 50	4 54	10 36
9	Tu	7 18	4 28	11 33	7 13	4 33	11 25	7 8	4 38	11 28	6 50	4 54	11 31
10	W	7 19	4 28	morn.	7 14	4 33	morn.	7 9	4 38	morn.	6 51	4 54	morn.
11	Th	7 20	4 28	12 26	7 15	4 33	12 24	7 10	4 38	12 20	6 52	4 55	12 18
12	Fr	7 21	4 28	1 29	7 16	4 33	1 26	7 11	4 38	1 22	6 53	4 55	1 18
13	Sa	7 22	4 28	2 43	7 17	4 33	2 38	7 11	4 38	2 33	6 54	4 55	2 30
14	S	7 23	4 28	4 2	7 18	4 33	3 58	7 12	4 38	3 53	6 55	4 56	3 50
15	M	7 24	4 29	5 1	7 18	4 34	4 57	7 13	4 39	4 52	6 56	4 56	4 48
16	Tu	7 24	4 29	6 8	7 19	4 34	5 59	7 13	4 39	5 54	6 56	4 56	5 49
17	W	7 25	4 29	sets.	7 19	4 34	sets.	7 14	4 40	sets.	6 57	4 57	sets.
18	Th	7 25	4 29	5 36	7 20	4 34	5 40	7 14	4 40	5 45	6 57	4 57	5 52
19	Fr	7 26	4 30	6 38	7 20	4 35	6 42	7 15	4 40	6 47	6 58	4 58	6 51
20	Sa	7 26	4 30	7 39	7 21	4 35	7 43	7 15	4 41	7 48	6 58	4 58	7 52
21	S	7 27	4 31	8 39	7 21	4 36	8 43	7 16	4 41	8 47	6 59	4 59	8 54
22	M	7 27	4 31	9 40	7 22	4 36	9 44	7 16	4 42	9 47	6 59	4 59	9 53
23	Tu	7 27	4 32	10 41	7 22	4 37	10 45	7 16	4 43	10 50	7 0	5 0	10 52
24	W	7 28	4 32	11 46	7 22	4 37	11 49	7 17	4 44	11 52	7 0	5 1	11 54
25	Th	7 28	4 33	morn.	7 22	4 38	morn.	7 17	4 44	morn.	7 0	5 1	morn.
26	Fr	7 28	4 33	12 59	7 23	4 38	12 58	7 17	4 45	12 54	7 1	5 2	12 58
27	Sa	7 29	4 34	1 47	7 23	4 39	1 44	7 18	4 45	1 40	7 1	5 2	1 35
28	S	7 29	4 34	2 51	7 23	4 39	2 49	7 18	4 46	2 45	7 1	5 3	2 40
29	M	7 29	4 35	3 59	7 23	4 40	3 56	7 18	4 46	3 52	7 2	5 3	3 47
30	Tu	7 30	4 36	5 8	7 24	4 41	5 4	7 19	4 47	5 0	7 2	5 4	4 55
31	W	7 30	4 37	6 16	7 24	4 42	6 12	7 19	4 48	6 7	7 3	5 4	6 1

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D. of Mon.	Day of Week.	CALENDAR.
1	Monday	St. Andrew, Apostle (Nov. 30).
2	Tuesday	St. Bibiana, Virgin and Martyr.
3	Wednesday	St. Francis Xavier, Confessor. *Abp. Carroll, Baltimore, died,* 1815.
4	Thursday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.
5	Friday	Feria. St. Sabbas, Abbot. *Fast.*
6	Saturday	St. Nicholas of Myra, Bishop and Confessor.
7	Sunday	**Second Sunday in Advent.** Epist. Rom. xv. 4–13; Gosp. Matt. xi. 2–10.
8	Monday	**Immaculate Conception of the B. V. M.** Holyday of Obligation. Less. Prov. viii. 22–35; Gosp. Luke i. 26–28. *Council of Vatican opened,* 1869.
9	Tuesday	St. Ambrose, Bishop, Confessor, and Doctor of the Church (Dec. 7).
10	Wednesday	Of the Octave of the Immaculate Conception. St. Melchiades, Pope and Martyr.
11	Thursday	St. Damasus, Pope and Confessor.
12	Friday	Of the Octave. *Fast.*
13	Saturday	St. Lucy, Virgin and Martyr.
14	Sunday	**Third Sunday in Advent.** Epist. Phil. iv. 4–7; Gosp. John i. 19–28. *Cons. Bp. Brondel, Vancouver,* 1879.
15	Monday	Octave of the Immaculate Conception.
16	Tuesday	St. Eusebius, Bishop and Martyr.
17	Wednesday	Ember Day. *Fast.*
18	Thursday	Expectation of the B. V. M.
19	Friday	Ember Day. *Fast.*
20	Saturday	Ember Day. Vigil. *Fast.*
21	Sunday	**Fourth Sunday in Advent.** Epist. 1 Cor. iv. 1–5; Gosp. Luke iii. 1–6.
22	Monday	St. Thomas, Apostle (Dec. 21).
23	Tuesday	Feria.
24	Wednesday	Vigil. *Fast.*
25	Thursday	**Christmas.** First Mass, Epist. Tit. ii. 11–15; Gosp. Luke ii. 1–14. Second Mass, Epist. Tit. iii. 4–7; Gosp. Luke ii. 15–20. Third Mass, Epist. Heb. i. 1–12; Gosp. John i. 1–14.
26	Friday	St. Stephen, First Martyr.
27	Saturday	St. John, Apostle and Evangelist. *Bp. Resé, Detroit, died,* 1871.
28	Sunday	**Holy Innocents.** Less. Apoc. xiv. 1–5; Gosp. Matt. ii. 13–18.
29	Monday	St. Thomas of Canterbury, Bishop and Martyr.
30	Tuesday	Of the Octave.
31	Wednesday	St. Sylvester, Pope and Confessor.

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CARDINAL DE CHEVERUS,

FIRST BISHOP OF BOSTON, BISHOP OF MONTAUBAN, AND ARCHBISHOP OF BORDEAUX.

JOHN L. A. M. LEFEBVRE DE CHEVERUS was born at Mayenne, France, on January 28, 1768. His family was highly respected and enjoyed the honors of the magistracy of their native city. His early life was a very happy one, and he was blessed with a mother of whom he always spoke with veneration. Studious and devout, at the early age of eleven he expressed a desire to enter the ecclesiastical state, and in his twelfth year he received the tonsure. His ardor and faithfulness to every duty attracted the attention of the bishop of Mans, who gave him a scholarship in the College of Louis le Grand at Paris. He was also appointed prior of Torbechet.

Foreseeing the storm about to burst upon France, and feeling how useful a priest Abbé de Cheverus would be in such critical times, the bishop of Mans secured a special dispensation from Rome permitting his ordination at the early age of twenty-three. The ordination took place on December 18, 1790, and was the last which occurred before the Revolution. Returning to Mayenne, Father de Cheverus entered zealously upon the duties of the priesthood; but called upon to take the oath to the civil constitution, he refused and, with other priests, was imprisoned. On the 11th of September, 1792, he escaped in disguise and set out for England, where he arrived safely, though nearly destitute. In the midst of strangers and totally unacquainted with the language of those about him, he resolutely set to work to master the English, and at the end of three months had so far succeeded as to be able to fill a tutor's place in a boarding-school. Finding several Catholic families in the neighborhood without a church or a priest to minister to them, after a year he applied to the Catholic bishop of London for permission to perform ecclesiastical duties in his district. Leave being granted, he at once began his labors, and soon gathered a congregation and was able to build a chapel. He continued to labor here till 1795, when he received an urgent call from the Rev. Dr. Matignon to come to his aid in the

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destitute mission of Boston, where every kind of apostolic labor was demanded. The mission at this time included all New England, and the Catholic families were widely scattered over this vast territory. The Indian tribes of Maine also required the services of a priest. Despite the entreaties



of friends and of the bishop of London, Father de Cheverus determined to go to Boston. Before embarking he went to the French ambassador in London and made a renunciation of his patrimony in favor of his brothers and sisters, thus starting for his new field of labor destitute of worldly goods.

On October 3, 1796, Father de Cheverus arrived in Boston, to the great joy of Rev. Dr. Matignon. Soon afterwards he was appointed by Bishop Carroll to the Indian mission. He set out on foot with a guide, and travelled for several

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days through the sombre forests, with no food but dry bread and no bed but the earth, until one morning the sound of voices chanting was heard in the distance. Advancing, Father de Cheverus was astonished and delighted to recognize the music as that of the royal Mass of Dumont, so familiar to French ears. The travellers had reached Indian Old Town, on the Penobscot River. At sight of the "black-gown" the Indians uttered cries of delight, ran towards him, called him father, and led him to the seat of honor. He addressed them, and the next day offered up a requiem Mass for the dead, the Indians chanting the Latin responses quite accurately. "What courage and patience," exclaims Father de Cheverus, "in the first missionaries!" The Jesuit missionaries had, indeed, planted the faith so solidly in these poor savages that *after fifty years* of neglect they had not forgotten their catechism. Father taught it to son, mother to daughter, and no Sunday or festival day was permitted to pass without the recitation of the prayers of the Mass which the laity may say.

After spending three months among the Indians, baptizing, confessing, and teaching, Father de Cheverus returned to Boston. Here he found the yellow fever raging. Many had already died and the people were terror-stricken. Father de Cheverus at once became the nurse and consoler of the afflicted, whether Catholic or Protestant. Such devotion quickly gained for him the esteem and veneration of the people of Boston, and his after-career in their midst strengthened their attachment. At a banquet given to President John Adams in Boston the places of honor were reserved for the President and the priest, and it was thus in every assemblage in which he appeared. An even higher mark of respect was shown him by the legislature, which, having prepared the formula of an oath to be taken by citizens before voting, and fearing something in it might be offensive to Catholic consciences, submitted it, with an expression of confidence and esteem, to Father de Cheverus. The formula prepared by him was accepted and became a law. His counsel was also sought on every hand, by Catholics and Protestants alike. It was through the good offices of Father de Cheverus, whose advice and instructions she had sought,

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that Mrs. Seton finally decided to renounce the world and devote herself to the religious life.

As the number of Catholics in Boston had largely increased, and there was as yet no church for them, Father de Cheverus, in conjunction with Rev. Dr. Matignon, determined to build one. On April 7, 1799, subscription-lists were opened, one of them being headed by President John Adams, who thus showed his regard for Father de Cheverus. This example was so fruitful that about one-fifth of the cost of the building came from Protestants. As Father de Cheverus would build only as he had money in hand, the church rose slowly, but was completed, and was consecrated by Bishop Carroll on September 29, 1803, as the Church of the Holy Cross.

In the midst of these labors the honors of the prelacy were preparing for Father de Cheverus. Bishop Carroll wrote to Rome urging the erection of four new sees. His appeal was favorably received, and on April 8, 1808, Pius VII. issued a brief erecting Baltimore into a metropolitan see and creating the bishoprics of New York, Philadelphia, Boston, and Bardstown. For the diocese of Boston Bishop Carroll had fixed upon the venerable Dr. Matignon, who, being aged and infirm, hastened to decline the honor and urged Father de Cheverus for the place. Archbishop Carroll assenting, Father de Cheverus was elevated to the episcopacy, being consecrated in the cathedral of Baltimore on November 1, 1810. Father de Cheverus was sorely afflicted at thus being placed above his dear friend Dr. Matignon, and would never consent to any change in their relations. The new bishop had but one small chamber for a mansion, and so scant was the furniture that when he had several visitors his board bedstead was used as a seat. On Sundays and holydays he had all the Catholics to dine with him who lived too far from the church to return home between the services. To meet such expenses and to aid the poor he economized in even the necessaries of life. He continued, as before, to exercise the humblest functions—"confessed, catechised, visited the poor and the sick, went on foot alone, at all hours of the day and night and in all seasons, to carry alms or consolation to the afflicted. Every

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year he spent three months among the Penobscot and Passamaquoddy Indians." Among the fruits of his labors at this time were many converts, of whom two were Protestant clergymen. He officiated at the consecration of the old New York cathedral. Upon the death of Archbishop Carroll his successor, Archbishop Neale, being aged and infirm, sought to secure the bishop of Boston as coadjutor. Bishop de Cheverus earnestly protested that to remove him from Boston would ruin the church there, Dr. Matignon being too infirm to perform the requisite duties. Father Maréchal was finally selected for Baltimore.

Boston being at this time without a single establishment for the education of Catholic youth, Bishop de Cheverus set about supplying the want, and soon had a community of Ursulines engaged in the work.* On September 19, 1818, Dr. Matignon died. This caused the good bishop great grief, and, together with incessant labor in a rigorous climate, told upon his health; a distressing asthma set in, and at length the doctors told the bishop that his life could only be prolonged by removal to a milder climate. In the midst of his afflictions he received a letter from France announcing his nomination to the bishopric of Montauban and urging his return to his native land. This letter caused Bishop de Cheverus the keenest anguish. On the one hand was the welfare of his beloved diocese, and on the other considerations of health and the wishes of his friends in France. At first he decided to remain in Boston, but the insistence of the king and other reasons prevailed, and he prepared to return to France. To the Boston diocese he gave the church, the episcopal residence, and the beautiful Ursuline convent; to his successors in the episcopacy he left his cherished library; all else he gave to his friends and the poor, retaining only the most necessary articles and the old trunk which he had brought with him twenty-seven years before. He left Boston as poor as he came. Universal sorrow was expressed

*The convent was established in 1818. For sixteen years the Ursulines labored in Boston, removing to Mt. Benedict, Charlestown, in 1827, and there on August 11, 1834, a bigoted and brutal mob stormed the convent. The nuns and pupils had to flee, having hardly time to dress. In a few moments all was in a blaze. The chapel was violated, the vestments torn to shreds, the Bible burned, the plate carried off, the tombs of the dead nuns broken open, and the uncoffined bodies left to public gaze!

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by all classes at his departure, and more than three hundred vehicles escorted him out of the city when he departed, October 1, 1823, for New York, where he was to embark. In a review of Fénelon's life, written many years after, the Protestant Dr. Channing eulogizes Bishop de Cheverus in the most glowing language.

Want of space prevents us following the career of the venerable bishop after his return to his native land. The voyage thither was a perilous one, the vessel being wrecked, though the passengers were saved. In France he was everywhere received with the highest tokens of esteem. He took possession of the bishopric of Montauban, where he remained till July 30, 1826, when he was translated to the archbishopric of Bordeaux. On February 1, 1836, he was proclaimed a cardinal. On July 19, 1836, full of honors and in the midst of his labors, the cardinal was stricken by death. It may truly be said that all France mourned his loss. His venerable confessor said to the weeping mourners around his death-bed: "I would wish to weep like you, but I cannot; if I have lost a friend, heaven has gained a saint."

The Catholic Church in Chicago.

Nowhere, perhaps, is the parable of the "grain of mustard-seed" more strikingly illustrated than in the wonderful progress of the Church in Chicago within the past fifty years. Elsewhere, in the memoir of the venerable Father Saint-Cyr, it is shown that the Catholic population of the then frontier post embraced less than two hundred souls, chiefly French and half-breeds. One humble little frame edifice, the first Christian church in Chicago, served their unpretending needs. Within the lifetime of living witnesses how marvellously the little plant has grown into a mighty tree!

The one little, humble chapel has been multiplied, until now upwards of fifty Catholic churches are dedicated to the worship of God in that wonderful city, and the scanty group of less than two hundred Catholics is swelled to well-nigh three hundred thousand. And Chicago is now a great metropolitan see, with an archbishop, two suffragan bishops, and over two hundred priests.

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The Black Abbey, Kilkenny.

The Black Abbey, a Dominican monastery, a picture of the ruins of which we give, was founded in the year 1225 by William Mareschal, Jr., Earl of Pembroke. Six years later its founder was interred in the choir, and in 1234 his brother Richard, being mortally wounded in battle on the Curragh of Kildare, was here laid at rest.

Hugh, Bishop of Ossory, in 1259 was honored with a resting-place near the high altar. He had made many donations to the abbey, among them being the well of St. Canice.

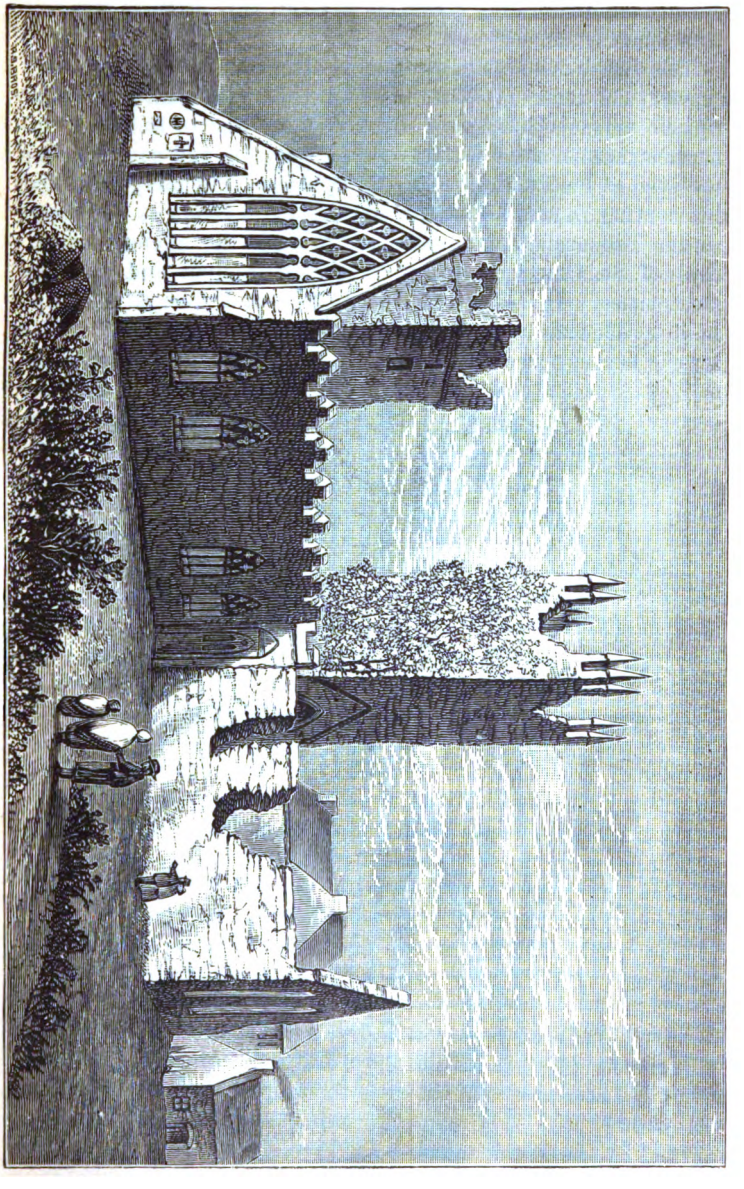
The long line of illustrious personages whose remains were deposited within the walls of the Black Abbey ends with Oliver Cantwell, a friar of the Dominican Order and bishop of Ossory, who was buried in 1526.

This abbey was famous as a place of assembly for the Dominicans in the thirteenth and fourteenth centuries, general chapters of the order having been held here in the years 1281, 1302, 1306, and 1346.

Peter Cantwell was the last prior. On the dissolution of the monastic houses in the reign of Henry VIII. this friary with all its appurtenances was granted to Walter Archer, the sovereign, and to the burgesses and commonalty of Kilkenny for ever.

The Black Abbey, during Elizabeth's time, was transformed into a court of assizes, the altar being used for the judge's bench. On the accession of James I. the Irish Catholics, regarding him as a Celtic sovereign, were easily persuaded that their churches and religious institutions would be at once restored, and, anticipating the royal license, proceeded of their own accord to occupy them in many places. A Dominican named Edward Rauchter broke open the Black Abbey, removed the various appendages of the court, re-erected the altars, and reinstated in full possession the friars of his order. The military authorities, however, soon made known to the citizens that they had been mistaken in their calculations, and the corporation made an humble apology and promised to restore the Black Abbey to its

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The Black Abbey, Kilkenny.

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former condition of a court-house; but this promise was not immediately carried out.

The Black Abbey again attracts attention in the year 1645. About the close of November of that year Rinuccini, the nuncio-extraordinary sent by the Holy See to the Irish Catholics then in arms for their king, religion, and country, was received at St. Patrick's Gate, Kilkenny. The clergy awaited his coming in and about the city gate. As soon as he passed under the arch they proceeded towards the ancient cathedral of St. Canice, escorted by the municipal and military authorities. It was a wet, dismal day, and four citizens upheld a rich canopy to shield the nuncio from the rain. The streets were lined with thousands of the peasantry, who gathered within the walls to witness the showy pageant, and the bells of the Black Abbey pealed a gladsome chime. After halting at the beautiful cross that once stood in the heart of the city, to listen to an appropriate oration, the procession moved forward to the great gate of St. Canice's, where the bishop of Ossory stood awaiting the arrival of the nuncio.

The remains of the abbey church are extensive and interesting. The structure was cruciform, with a square tower, still in good preservation, rising from the centre. At the top was a graduated parapet, deeply indented into the sides of the tower, and the angles were surmounted by turrets or pinnacles. The architecture of the western part of the church and of the south transept ranks among the best examples of the kind in Ireland. An end window, divided into five lights by mullions of stone, is of very spacious proportions, commencing about a foot from the ground and ascending nearly to the summit of the building. The other windows are a modification of the pointed form, their heads being adorned with elaborate ramifications and tracery.

The most eligible part of the ruins was repaired many years ago, and is now used as a Catholic Church.

THE clowns of poetry delight to illustrate sorrow, of all things the most sacred, after a fashion immoral and seditious. Their aim is apparently to suggest that the world is all wrong, and its Creator an evil power such as was imagined by the Manicheans.—*De Vere.*

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THE LATE ARCHBISHOP HANNAN, OF HALIFAX, N. S.

THE ecclesiastical province of Halifax comprises five dioceses and has a Catholic population of nearly three hundred thousand. Until 1845 Halifax was administered by vicars-apostolic, the first being the Right Rev. Edmund Burke, who died in 1820 after having had charge of the district for two years. Dr. Burke was succeeded by the Right Rev. William Frazer, upon whose translation to the see of Arichat Halifax was erected into an episcopal see and the Right Rev. William Walsh was consecrated its first bishop. In 1852 Halifax was raised to the dignity of a metropolitan see, and Bishop Walsh became its first archbishop. Archbishop Connolly

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succeeded in 1859, and during his long episcopate retained the frank manners of the Franciscan friar, and by his warm-hearted charitableness did much to bring about the good feeling that prevails in Nova Scotia between Catholics and non-Catholics. An evidence of this good feeling is found in the justice that is accorded to Catholics in the matter of free primary education.

Not a little of this good state of affairs in Nova Scotia is owing also to the zeal and the wisdom of Archbishop Connolly's vicar-general, afterwards Archbishop Hannan, whose death in 1882 was the subject of great regret throughout the maritime provinces of Canada. Archbishop Michael Hannan was born in Ireland, at Kilmallock, near Limerick, July 21, 1821, and went to Nova Scotia in 1840. From his early boyhood he had resolved to become a priest, and he had made his studies accordingly, so that on his arrival at Halifax he readily obtained a place as teacher in St. Mary's College, then newly opened. Here he continued his studies until 1845, when he was ordained to the priesthood by Bishop Walsh, who sent him to Windsor, in Acadie. After a year in Acadie Father Hannan was sent seven hundred miles across the ocean to the island of Bermuda, which was subject to the see of Halifax; but he was recalled at the end of a few months to Halifax, where he spent the remaining forty years of his life. At length he was appointed vicar-general, and on the death of Bishop Walsh became administrator of the diocese. On the death of Archbishop Connolly, towards the end of 1876, Vicar-General Hannan was elected to the see by the bishops of the province, and the election was confirmed by the pope. The new archbishop was consecrated in St. Mary's Cathedral May 20, 1877, by the papal ablegate, Dr. Conroy, Bishop of Ardagh, assisted by other bishops of the province. Archbishop Hannan made his visit to Rome *ad limina apostolorum* in 1880, and on his return was welcomed with genuine enthusiasm by almost the entire people of Halifax. The labors of the archbishop began at last to tell on his health, and while attending a mission of the Redemptorists at St. Joseph's Church he caught a severe cold, which prostrated him. In spite of the best medical skill he finally gave way, and surrounded by sorrowing friends of the clergy

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and laity, and strengthened by the sacraments, he went to his reward April 17, 1882.

From the very first Dr. Hannan, while vicar-general, had been constantly interested in Catholic education. He was a member of the different school-boards of Halifax previous to the establishment of the free-school system in 1865, and after that he was chosen one of the school commissioners under the new law. The school question is a difficult one, but Dr. Hannan knew how to temper his zeal with wisdom, and thus, without exciting the fears or the opposition of non-Catholics, he put the Catholic schools of Halifax on a solid basis. A Protestant writer said of Archbishop Hannan: "Learned, sagacious, accomplished in all the accumulated lore of the Roman Catholic Church, which has invested her with dignity and lustre in all ages, with a mind profoundly observant of human nature and broadened and made tolerant by thirty years' experience of the conflicts and points of agreement and difference existing among a mixed community such as ours, the new archbishop brought to his lofty station qualities which made him an ornament as well as a tower of strength to his Church in Canada."

A TRAVELLER describes a priest's house in the city of Mexico as built around a court filled with beautiful flowers and shrubs, amid which sparkles a cooling fountain. Open galleries look down into this court, on the walls of which are graven inscriptions inculcating virtuous living. One gallery opens into the priest's study, and over the door is inscribed in richly-colored characters the following lines in Spanish:

"Who gives light in this house?
JESUS.
Who fills it with joy?
MARY.
And who kindles faith in it?
JOSEPH."

SIR CHRISTOPHER MILTON, a brother of John Milton, the poet, joined the Catholic Church in his seventieth year and fitted up a chapel in his house at Ipswich. He died in 1692, and left a family of three daughters.

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Bishop Joseph Rosati,

THE FIRST BISHOP OF ST. LOUIS.

The year of the battle of Waterloo saw a colony of priests set out from Rome on their way to this country. They were members of the society called the Congregation of the Priests of the Mission, or Lazarists, and were in charge of Father de Andreis. They travelled by ship and by diligence, and were at last embarked at Bordeaux, June 12, 1816, on board the American brig *Ranger*, their final destination being St. Louis. St. Louis, then subject to the see of New Orleans, had a population of but about four thousand and was almost without religious institutions. Its older inhabitants were of French and Spanish origin, and were mostly Catholics,

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but many of them had lost their religion from the lack of priests to minister to them. The see of New Orleans was then filled by the illustrious Bishop Dubourg, and it was through his negotiations that this little band of priests had given up their civilized life in and about Rome for a missionary life in America. Associated with Father de Andreis, who was to be vicar-general of the diocese of New Orleans and superior of his society in this country, was Father Rosati.

At Sora, in Italy, not far from Naples, Giuseppe Rosati was born January 30, 1789. The Rosati family were respectable people, and young Giuseppe was piously brought up, free from the infidel taint that was falling upon many during those troubled years. Finding himself called to the priesthood, Giuseppe entered the Lazarists' Seminary of Monte Citorio, in Rome, of which Father de Andreis was the rector, and he was there ordained. When Father de Andreis, yielding to Bishop Dubourg's solicitations, volunteered for the American mission, he had only to mention his wish for Father Rosati's assistance when the latter joyfully enrolled himself as a volunteer.

A six weeks' voyage in the *Ranger* brought the party to Baltimore, where they landed July 26. After a short rest they continued West, going by stage to Pittsburgh, and thence in a flat-boat down the Ohio River to Louisville, and from Louisville to Bardstown, Ky., where the whole party fell to work industriously studying English. A year later Father Rosati, accompanying Bishop Flaget, of Bardstown, and Father de Andreis, arrived at St. Louis, October 17, 1817, and was made rector of the seminary opened by the Lazarists at the Barrens, near St. Louis. The "university," as it came to be called, was made up of an assemblage of log cabins, and Father Rosati united in himself the offices of president, professor, and missionary priest—a union that with him was a happy one, for he was a man of energy and robust physique, who never shunned hardship and exposure, and was at the same time an elegant ecclesiastical scholar and a priest of genuine evangelical zeal. The life of a missionary priest in the region about St. Louis was one of great toil and privation. Palace-cars were not then.

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Indeed, public conveyances, of the rudest sort even, were unknown except on the few principal lines of travel.

The diocese of New Orleans, which then reached up the Mississippi River beyond the Missouri to the wilderness of the North, was becoming too much for one man, and Father Rosati, March 25, 1824, was consecrated bishop of Tenegra *in part.* and coadjutor, with residence at St. Louis. The papal brief authorizing Bishop Rosati's consecration commanded that at the end of three years from date the diocese of New Orleans, should be divided under two sees, one at New Orleans, the other at St. Louis; Bishop Dubourg, if then alive, to have for himself the choice of the sees, the other to be occupied by Bishop Rosati. Bishop Dubourg went to Europe in 1826, and never came back, being translated to the metropolitan see of Montauban, in France; and Bishop Rosati, as administrator of the diocese, then took up his residence for a time at New Orleans, but the following year returned to St. Louis. Bishop Rosati kept the administration of New Orleans until the consecration of Bishop de Neckere to that see, May 16, 1830. St. Louis was erected into an episcopal see in 1827, and Bishop Rosati became its first bishop; the new diocese taking in Missouri and Arkansas, two-thirds of Illinois, and all the vast country northward beyond the headwaters of the Mississippi and westward to the Rocky Mountains.

Bishop Rosati, who, on the death of the saintly De Andreis in 1820, had become superior of the Lazarists in this country, held the office until in 1830 he was succeeded by Father Tornatore. Among his pupils at the seminary were Odin and Timon, afterwards, the one, archbishop of New Orleans and the other bishop of Buffalo. Bishop Rosati was favorable to the religious orders, and was particularly kind to the Ladies of the Sacred Heart at St. Louis, to whom Mr. John Mullanphy made a gift of a convent building near the French Market and twenty-five acres of land. Another gift from the same generous Irishman was St. Vincent's Hospital to the Sisters of Charity, the first public hospital opened by these Sisters in this country. A colony of Sisters of St. Joseph was brought over from Lyons, France, in 1836, and established by Bishop Rosati at Caron-

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delet—now a part of St. Louis—and this Carondelet convent became the mother-house of this order in the United States. Bishop Rosati in 1834 consecrated the new cathedral church of St. Louis, an edifice which in those days was a wonder for southwestern eyes.

In 1840, at Philadelphia, Bishop Rosati, by authority of Rome, whither he was then on his way, consecrated the Rev. Peter Richard Kenrick as his coadjutor, and he left Bishop Kenrick (now Archbishop) in charge of his diocese. On arriving at Rome Bishop Rosati was commissioned apostolic legate for the settlement of affairs between the Church and the government of the republic of Hayti—a task which he performed to the satisfaction of both parties in that island. He returned from Hayti to Rome to make a report of his mission, and was commissioned to make a second visit to Hayti. He set out for Paris, intending to go by way of the United States, so as to attend the Fifth Provincial Council at Baltimore, but he was completely broken down by his labors and from the effects of his long voyages. His physicians advised him to return to Italy and to seek his native Neapolitan air; but he could get no further than Rome, where, amid sorrowing friends, he ended his earthly career September 25, 1843. Bishop Rosati's death was mourned by the pope, who had valued him highly for his virtues, learning, and many abilities; and there was grief in Missouri when the news came of the great and good bishop's death, for he had worn himself out in establishing the diocese of St. Louis and in ministering in all ways to the spiritual needs of the clergy and people there.

FATHER ALBERT DE MONTALDO, S.J., lived to the extreme old age of one hundred and twenty-six years. He entered the Society of Jesus on September 12, 1706, and was present at the Church of the Gesù in Rome at the restoration of the society in 1814, just one hundred and eight years after he joined the society.

SOCIALISM says, What is thine is mine; Christianity says, What is mine is thine. The difference is infinite.

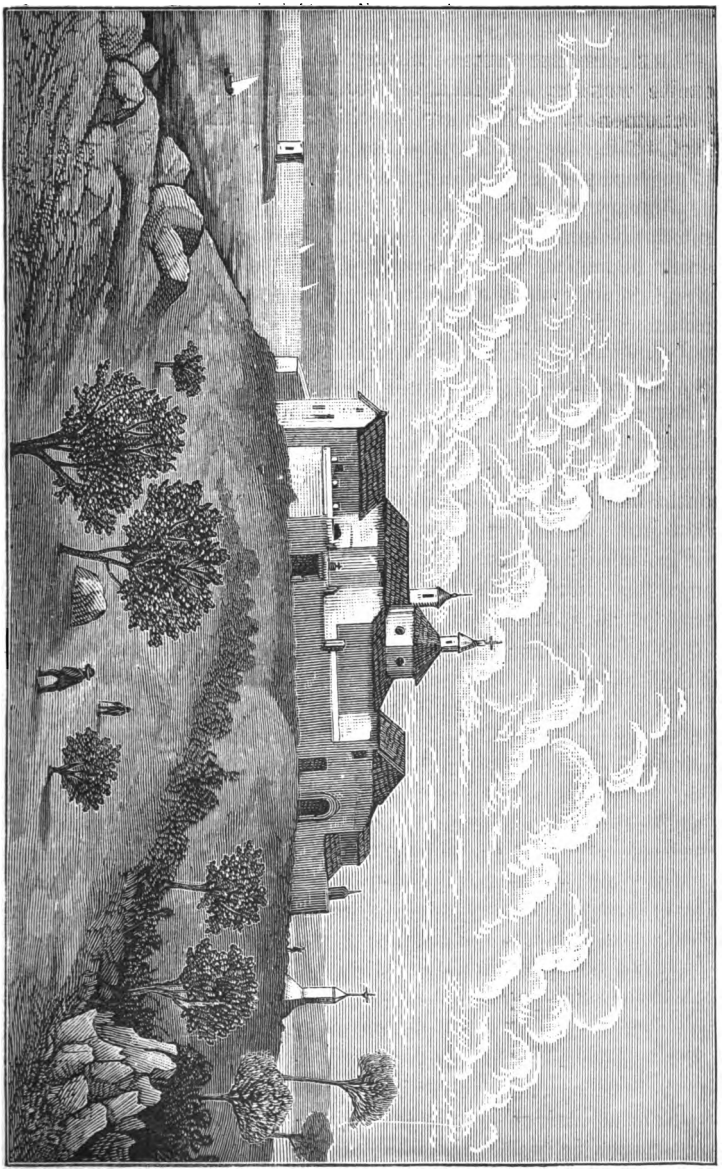
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Convent of La Rábida.

This famous convent, of which we give a picture in its present and almost unaltered state, was closely connected four centuries ago with the fortunes of Columbus and the discovery of America. In 1484 Columbus, after his first disappointment, arrived at the little town of Palos, in Andalusia. Stopping one day at the Franciscan convent of La Rábida, outside the walls and overlooking the sea, to beg some refreshment for his hungry child, the superior, Father Marchena, chancing to pass by, kindly entered into conversation with the stranger. He was quickly struck by the religious enthusiasm and grandeur of views of Columbus, whom he entreated to remain in the convent as a guest. In the evening he sent for his friend, the physician Garcias Fernandez, and the three discussed the novel project of sailing across the waters of the Atlantic until land was made on the other side and far to the west. Now for the first time was Columbus heard with respect and admiration, and the result of the conference was an offer of the superior to take charge of the maintenance and education of the boy while his father went on to the Spanish court with a strong letter of recommendation to the confessor of Queen Isabella, who belonged to the same religious order as Marchena. After several years wasted in solicitation, occasional hope, and final disappointment, Columbus returned to La Rábida to take his son away and go to France, where he expected to find encouragement and help. The warm-hearted friar, however, dissuaded him from this, and called another council of the physician and of a distinguished navigator named Alonzo Pinzon, afterwards a companion of Columbus. This time their representations and recommendations proved successful with Ferdinand and Isabella, and on the 3d of August, 1492, Columbus set sail from the port of Palos, with his parting looks directed to the white convent walls and the cross-crowned belfry of La Rábida.

Occupy your mind with good thoughts, or the enemy will fill it with bad ones; unoccupied it cannot be.

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Convent of La Rábida.

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Modern Book-Collecting.

The immense sums of money paid for old books nowadays excite wonder, and lead one to seek an explanation of the phenomenon. This may, we think, be found in the simple fact that *rare* books, whether valuable because of artistic typography and binding, fine illustrations, scarce editions, or literary excellence, are few in number, and this number must necessarily remain limited, while the bibliophiles are daily becoming more numerous, more competent, and more wealthy, and therefore abler to gratify this most reasonable mania. "Bibliophile Jacob" (M. Paul Lacroix), a great authority in such matters, ranks the bibliophiles of to-day far above their predecessors both in taste and knowledge. They seek quality rather than quantity, and many of the choicest collections number no more than two or three hundred volumes. For instance, the late Baron James de Rothschild had in his collection one hundred volumes which had cost him in the aggregate $200,000. Modern collectors may be grouped into four classes—those who seek artistic bindings, whether ancient or modern; those who seek first or rare editions, such as Elzevirs or Aldines; those who gather illustrated books; and, finally, those who collect the curiosities of literature, whether manuscripts or incunabula.

While book-collectors are confined to no race or country, it is acknowledged that Paris is now, as in the past, their paradise. The modern bibliophile may, indeed, trace back his spiritual ancestry to the French and Italians; and more especially to the French, who in everything relating to bibliography still lead the world. Bibliophiles have had a large share in forming the literary, social, and artistic standards of modern times. The "humanists" of the Renaissance set the fashion for Greek and Latin classics; they also invented the phrase "the barbarism of the middle ages"; and in their efforts to discredit and ignore the past they were imitated by the "Reformers," the Voltaireans, and finally the Jansenists. After the revolution men turned their attention to the past, and then began the rehabilitation of the middle ages, the collection of their relics and souvenirs, and the reconstitution of the domestic, public, intellectual, and artistic life of the past.

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Louis Veuillot.

Personally Louis Veuillot was a very genial and kindly man, as his picture indicates. In debate, in polemics, he was a tiger—had the tiger's swiftness and sureness of spring, fatality of stroke, and thirst for mangling his victim. But he fought the venomous progeny of Voltaire and Rousseau, whose doctrines ruined his own country and contributed greatly to much moral ruin outside of France. He himself was in early life one of the progeny. The inner life of the man was full of simplicity and sweetness. He was a great lover of children, and seemed to delight in taking refuge from the strifes of the world in their innocent company. The man who would denounce Napoleon or Bismarck for treachery to the cause of God and the Christian Church, or pierce to the quick the sham Christian philanthropy of Gladstone, in sentences of fire that flashed around the world, would fill his pockets with sweetmeats and go home and gambol with the children. Louis Veuillot bore no malice. He hated wrong. He may have been sometimes mistaken in what he considered wrong. But his hate, like his convictions, was sincere, and no man in this world could muzzle this man whose pen was dipped in gall and whose style was a combination of all the literary excellences.



Louis Veuillot was born on October 11, 1813, at Boynes, a little town in the department of Loiret. In August the battle of Leipzig had been fought; Bonaparte, beaten, had hurried back towards Paris and was in the beginning of his last campaigns. His father was a poor cooper, who wandered to

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Paris to try and better his wretched fortune. There was little religion and small love for it in Paris or in all France at this time. "I say it to the shame of my time," wrote Louis of his parents, "and not to their shame, they knew not God. Children at a time when priests were being massacred, they found none in their village to teach them; and all that they had heard of the Church and the ministers of religion, as they grew older, from persons who knew more than they, only inspired them with horror." The boy was consequently brought up in an irreligious atmosphere. All about him, in school and play-ground or at home, was full of an unchristian or anti-christian spirit. His mind was very penetrating and keen, his wit swift, his spirit of mischief strong. He read all the novels he could lay hands on, witty, licentious, and infidel for the most part. When nineteen years old he entered the office of an attorney at a salary of twenty francs a month. "The streets of Paris constituted the education of my mind," he writes; "the conversation of a few young men among whom I had to live, that of my heart. . . . I heard nothing but impious scoffings. . . . Blasphemy I saw everywhere, heard in every discourse, read in every book, admired in every play I witnessed." France, Paris especially, continued in a state of more or less chronic revolution. Veuillot's quick wit diverted from the law into journalism. He became connected with a variety of newspapers. Thiers, then in power, recognizing the young journalist's ability, took him up and assisted him in procuring positions. His sharp pen soon made him enemies, and a couple of duels were the result of his early journalism. He acquired fame and position. Christianity was wholly out of his thoughts. But he was not satisfied. His heart was ill at ease. One day he heard to his great astonishment that a stanch friend and fellow-journalist, Gustave Fulgence, had turned Catholic, or rather returned to the duties and practice of the religion into which he, like Veuillot, had been baptized. Veuillot set his friend down for a fool, but, growing more restless, consented in sheer weariness of heart to accompany him on a tour through southern Europe. This was in 1838. In Holy Week he reached Rome. His heart yielded at last

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to God's grace. He saw the Holy Father, Gregory XVI., and, won by his benignity, knelt and kissed his feet. He rose up a changed man. The sceptic was converted to true reason, and the thoughts that had hitherto only run on the world and its vanities were now turned once for all into a new channel—the defence of the everlasting truth which is in Christ's Church and emanates from its centre, the see of the successor of Peter.

Returning from Rome, he was appointed to various positions under Guizot, then in the ascendant. He wrote a description of his Italian pilgrimage under the title *Rome and Loretto*, which is at the same time a partial biography and contains an account of his conversion. It was at once eagerly taken up, and, like all his writings, is full of beauty and power. Henceforth his pen was chiefly devoted to the cause of Christ and of the Holy See. In 1848, the year of the revolution that in France developed into the empire of Napoleon III., Veuillot became chief editor of the *Univers*, which up to that time had been a struggling Catholic newspaper. His vigor and fame soon converted it into a power, politically and religiously. In its columns he attacked everything and everybody whom he thought faithless in any degree to the cause he advocated, and the attacks, though full of power, were sometimes virulent in the extreme. He was possessed of the very genius of invective, and had many a tilt with the great Bishop Dupanloup, who was certainly his equal in literary resource. In 1860 the *Univers* was suppressed by Napoleon III. for publishing, unauthorized, an encyclical of Pope Pius IX. which condemned the outrages committed, with French and European connivance, against the Holy See. No journal in France was allowed to take a contribution from his pen. In 1867 the *Univers* was allowed to reappear with Veuillot as editor. Since, and prior to, that date his name has been identified with the journal, which was particularly strong in its advocacy of the opportunism and necessity of the definition of Papal Infallibility. In the sense of purely personal journalism he must be counted one of the greatest journalists of the age. His mind, save to the Catholic cause, was wholly independent, his disinterestedness unquestioned, his courage and

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his genius recognized by his bitterest enemies. He riddled the Voltaireans with their own weapons of satire and scorn, with a moral purpose underneath. Of late years his utterances have been fewer. He died on Saturday, April 7, 1883.

Outside of his journalistic labors Louis Veuillot found time to write a number of books and pamphlets, all of which are distinguished by the writer's force and originality, and some of which will stand as literary masterpieces. One of his latest and best-known works is the *Life of Christ*, a translation of which, from the pen of Father Farley, is published by the Catholic Publication Society Company. Other well-known works are the *Odors of Paris*, the *Perfume of Rome*, the *Free-Thinkers*, etc. In him France has lost one of her noblest public characters, humanity a powerful friend, and the Catholic Church one of its ablest lay champions.

EPITAPH ON LOUIS VEUILLOT.

[Written by himself, translated by Maurice F. Egan, and published with his permission.]

Let my pen be at my side,
  At my feet this book be hid;
And the Crucifix, my pride,
  On my heart: then close the lid.

After the last prayer is said
  Put the dear Cross over me,
And these words above my head,
  "I believed, and now I see."

Say among you, "Peace, he sleeps,
  His hard labor now is o'er";
Or, rather, "Banquet now he keeps,
  He has waked to sleep no more."

If man's hatred me attack,
  Make you no defensive sign,
Do not strike, I pray you, back:
  I have fought, the victory's mine.

Heed not the vile bites they take
  On my name; I heed them not;
I have sinned, their wounds may make
  Cover for some sinful spot.

I am at peace; then let them rage,
  If they have venom yet to spill;
War against them I still wage,
  And, though dust, they fear me still.

God be praised! My voice still loud
  Gives the lie to men of lies;
My Treasure's hated by this crowd,
  I scorn their false and devilish cries!

I made a pathway through their mud;
  To their slaves I showed the morn,
Sent by good angels; and the flood
  Of light struck hearts where Love is born.

In my life, sweet Heaven's rains
  On hard stones made soft moss grow;
From my heart's remorseful pains
  Brought penance-flowers by their flow.

In my hard and fervent strife,
  Faith up-bore my charmèd heart;
Mine was, then, a happy life,
  I have always loved my part.

I was a sinner; in the road,
  Alas! some time I leaned towards wrong,
But God, the victor, raised doubt's load:
  I died, repenting, in Faith strong.

I hope in Jesus; never here
  Have I of him denial shown;
Before his Father, now no fear
  That he will shame his child to own.

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Father Saint-Cyr,

THE PIONEER PRIEST OF CHICAGO, 1833-1883.

On February 21, 1883, this venerable priest, whose name and labors figure conspicuously in the annals of the Church in the West, passed to his reward in St. Joseph's Convent, Carondelet, a suburb of St. Louis, Mo. The 6th of April ensuing the deceased would have celebrated his fiftieth anniversary in the priesthood, and on the 17th of the same month the fiftieth anniversary of his appointment as the first settled pastor of Chicago.



John Mary Irenæus Saint-Cyr was born January 2, 1804, near Lyons, France. Designed, through the piety of his parents and the grace of a holy vocation, for the priesthood, his early studies were pursued to that end, and on June 5, 1830, he received the tonsure from the Rt. Rev. John Paul Gaston de Pius, administrator of the diocese of Lyons, and minor orders on December 18 the same year. The zeal of the young Levite led him to volunteer for the American missions, and he made his way to the valley of the Mississippi, where he was received into the vicariate of St. Louis. He was made subdeacon February 26, 1831, and deacon November 20 the same year, by the Rt. Rev. Joseph Rosati. At the last-mentioned ceremony, which took place in the Seminary of St. Mary, Perry Co., Mo., there were present as assistant priests Rev. J. Odin, afterwards archbishop of New Orleans, and Rev. J. Timon, subsequently bishop of Buffalo. Father Saint-Cyr was ordained in the cathedral of St. Louis April 6, 1833 (Good Friday), by the same bishop.

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He received his first appointment from Bishop Rosati, April 17, 1833, who assigned him to Chicago, Ill., then a mere frontier post. It is not a little curious that in conferring the appointment Bishop Rosati acted with the permission and under the authority of the bishop of Bardstown, Ky., under whose jurisdiction Illinois seems at that time to have been included.

In the letter of appointment, conferring faculties, etc., Father Saint-Cyr is enjoined to give an account of his administration to the bishop of Chicago, "as soon as Chicago should have a bishop of its own, and then return to St. Louis." After a tedious journey of two weeks Father Saint-Cyr arrived at Chicago early in May, 1833. The Catholic population embraced less than two hundred souls, as shown in the petition sent to the bishop of St. Louis from that place, asking for the appointment of a priest to the charge of the mission.

These were chiefly French and half-breeds, a few Americans, several Irish and one German family. Father Saint-Cyr's first care and duty was the erection of a church, and before many months he had secured the erection of a neat little frame church, which was dedicated to the Mother of God, under the name and patronage of "St. Mary," the following September. Hence in September, 1883, occurred the fiftieth anniversary, it may be said, of the foundation of the *first Catholic church in Chicago.* Of course Chicago had known the presence of the *black-gown* prior to 1833.

Marquette had been the precursor of the faith in 1673 and again during the winter of 1674–75. In later times the Jesuits visited Illinois from the mission station at Michilimackinac, at the head of Lake Michigan, and from 1820 to 1830 Chicago was occasionally visited by Father Badin and other priests from Bardstown and Vincennes; but Father Saint-Cyr has the honor and distinction of having been its *first resident priest.* During his stay in Chicago, 1833 to 1837, Father Saint-Cyr visited the Catholics throughout the State. He was on terms of familiar intimacy with the family of Abraham Lincoln, and he has left on record the statement that the parents of the future President were practical Catholics; this declaration, however, does not extend to Abra-

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ham Lincoln, though he (Father Saint-Cyr) declared that "the young gentleman made him a rustic chair with his own hands." Father Saint-Cyr subsequently received his official appointment to the care of souls in Quincy, Ill., and on May 21, 1839, was nominated parish priest of the church of the Immaculate Conception in Kaskaskia, Ill. Towards 1850 he became parish priest of St. Genevieve, Mo., where he labored for many years with great success. In 1862, in consequence of his age and growing infirmities of body, he was named confessor of the Sisters of St. Joseph in their mother-house, Carondelet, where in quiet repose he passed the remaining years of his useful and holy life. During the eight or ten last years of his life his sight became very weak, and almost failed him; but this affliction, as the Rt. Rev. Bishop Ryan said in preaching the funeral oration, "only served to open the interior eyes of his soul more and more to the spiritual rays of the sun of justice." Twice a day he made a meditation of half an hour, said his beads, and made his spiritual meditations with unflinching exactness. He retained to the end the untroubled freshness of his soul, and so, the morning of February 21, 1883, passed to his reward.

The remains were carried by six priests to the appointed place of burial, Nazareth, near South St. Louis. *Requiescat in pace.*

I HAVE been five years in prison, and I have been brought eight times before the Supreme Court, and I have always been, through God's goodness, superior to all circumstances and proof against all attacks. The governor of the prison has been my deadly enemy and has often plotted against my life. He is generally considered a bad enemy and a worse friend. For three years he watched most intently to catch me celebrating Mass. At last, on the feast of SS. Peter and Paul, he rushed in on me just as I was ending the *Pater Noster*. I saved the sacred Host from the sacrilegious wretch, but he wrested the chalice from me and the divine Blood was sprinkled all about the cell. He also took the vestments.—*Father Fitzsimon from his cell in Dublin Castle*, 1604.

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The Votive Church of St. Anne, Canada.

"Soon as the woods on shore look dim
We'll sing at St. Anne's our parting hymn.
Row, brothers, row; the stream runs fast,
The rapids are near, and the daylight's past.

"Saint of this green isle! hear our prayers;
Oh! grant cool heavens and favoring airs.
Blow, breezes, blow; the stream runs fast,
The rapids are near, and the daylight's past."
—*Canadian Boat-Song, by Thomas Moore.*

One of the most popular churches in Canada is that of St. Anne de Beaupré, founded more than two hundred years ago on the northern shore of the St. Lawrence in fulfilment of a vow made by some Breton sailors in danger of shipwreck one dark, tempestuous night, after the pious custom of the fishermen in Brittany, who turn in every calamity to the protecting care of St. Anne d'Auray. In like manner did Martin Luther, who had a great devotion to St. Anne in early life, when his comrade was killed at his side by lightning, make a vow to that saint to embrace the monastic life.

The church of St. Anne is in a most picturesque region. At the north is the blue Laurentian chain; at the south the broad St. Lawrence like a great bay, with the "green isle" of Orleans on its bosom; at the east the stream of St. Anne coming swiftly down from the rapids, and on every side a rich landscape associated with the interesting history of the early pioneers of Canada. The country around is dotted with Catholic names—the parish of St. Joachim, the Ange Gardien, St. Roch, and rivers and isles called after the saints. In the midst rises the mountain of St. Anne to the height of two thousand six hundred and eighty-seven feet.

The village of St. Anne is one long, rambling street on the slope of a hill about twenty miles west of Quebec. The way is paved with stones and bordered with old, mediæval-looking houses with projecting gables and galleries, and alive with people wearing a garb somewhat after the fashion of the French peasantry. There are lodging-houses and inns everywhere, with gay signs to attract the eye of the visitor.

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At the further end rises the tall spire of the miraculous shrine glittering in the sun, which is seen at a distance and hailed with joy by the coming pilgrim. The modern church is at the right, and at the left, on an eminence, is a chapel built out of the ruins of the old church of St. Anne.



The Old Church of St. Anne, Canada.

The original church was founded in the middle of the seventeenth century on the spot where the pious *voyageurs* first landed after their escape from the perils of a storm among the rapids. It was a rude oratory of wood, but it seems from the first to have become a rallying-point for the

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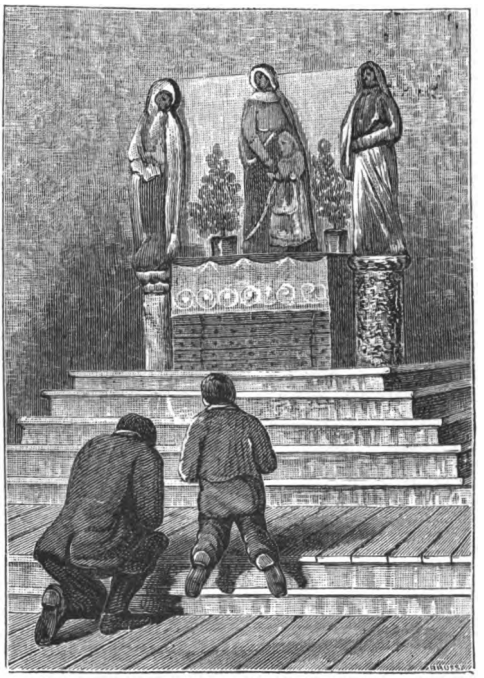
more devout of the early settlers. In a few years it was replaced by a more substantial building of stone. A farmer gave land to build it on. The governor of New France himself laid the corner-stone. A priest came down from Quebec to bless it. This was in 1660. The Indians, inspired with devotion to the good St. Anne, came streaming down the St. Lawrence in their canoes and built cabins of birch-bark to shelter the first pilgrims. A village was soon formed. The faith and devotion of the people were rewarded by numerous miracles, not the least of which was the wonderful preservation of the church amid the terrible vicissitudes of war. In the summer they came in carts and boats; in the winter in sleighs on the frozen river. In those early times there were sometimes a thousand souls gathered here on St. Anne's day. Vessels ascending the St. Lawrence fired a salute in passing. A saintly bishop of Quebec, of the illustrious race of the Montmorency, who had generously renounced all the luxuries of civilized life to labor as a missionary in the wilderness, took a special interest in the church. He endowed it with a portion of the relics of St. Anne brought from Carcassonne, in southern France, in 1670. He likewise gave it a reliquary set with precious stones, and two paintings by Lefrançois, the Franciscan artist, all of which are still to be seen. The Marquis de Tracy, viceroy of New France, after a narrow escape from shipwreck, brought hither, as a votive offering, a painting by Le Brun. The fame of the church extended across the sea. Queen Anne of Austria, mother of Louis XIV., wrought a chasuble in silver and gold with her own hands for this new altar to her patron saint, which is still in good preservation and brought forth on grand occasions. The church was served by missionaries: first by the Jesuits, then by Recollect friars of St. Francis, whose adventurous lives are full of interest. Now it is under the care of the Redemptorists.

A new and handsome church has recently been erected on the site of the ancient sanctuary, the foundation of which was laid in 1872. The remains of the old one were used in building the Chapel of the Processions, which has something of its former picturesqueness, with its high-pitched gables and double belfry. In front of the new church is the sa-

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cred fountain of St. Anne, with a statue of the saint above it. Around it may be seen striking groups of the pious *habitants* quaffing its waters and filling their bottles to carry home.

There are eight altars in the church for the numerous Masses in the season of pilgrimages. The high altar was given by the archbishop of Quebec, that of Our Lady by the bishop of Montreal, that of the Sacred Heart by the bishop of St. Hyacinth, St. Joseph's by the bishop of Ottawa, and that of the Holy Angels by the clergy of St. Viateur. Over the high altar is the painting of St. Anne by Le Brun given by the Marquis de Tracy. The walls are covered with votive offerings—gold and silver hearts, pictures, etc., testifying to many an answered vow and prayer. A great pyramid of staffs and crutches stands on one side, with tier after tier of these pious testimonials to the height of twenty feet or more, with an ancient statue of St. Anne at the top. The whole church is a beautiful monument testifying to the fidelity of the people of Canada to the religious traditions of their pious forefathers, especially in their devotion to the *bonne Ste. Anne.*



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Ruins of Iona.

Iona, or *Icolmkill*, was the abode for many years of the great St. Columba, the Apostle of Scotland. It is a small island off the west coast of Scotland—an illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion, to use the



words of the celebrated Dr. Johnson. St. Columba, priest and monk, and his twelve companions landed at Iona from Ireland on the 12th of May in the year 563. The island was admirably adapted from its situation for missionary purposes. St. Columba died here on Sunday morning, 9th of June, 597, after laboring for thirty-four years in his apostolate of North Britain. The venerable ruins seen in our picture are not those of the original buildings, although they mark the site of the oratory, the monastic enclosure, and the cell of Columba. The monastery of Iona was always regarded as the mother-church of the Pictish kingdom, and was held in great reverence also by the Scots, both of Ireland and Bri-

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tain, by the Norwegians, and by the Saxons of the north of England, who owed their conversion to missionaries from there. At Iona, or Columba's Isle, bishops had their see. Here kings were crowned, hither with saints and warriors they came in pilgrimage, and here they chose their burial-place. Shakspere commemorates in a passage of "Macbeth" this ancient sepulture of the Scottish kings:

> "*Ross.* Where is Duncan's body?
> "*Macduff.* Carried to Colmekill,
> The sacred storehouse of his predecessors,
> And guardian of their bones."

Many families of distinction in the Highlands had burying-places here, and the whole island, which is about three miles in length and one in breadth, was studded with votive chapels, monumental crosses, and conventual houses for religious of both sexes. Near the ruins of the cathedral, or St. Mary's Church, which was erected in the twelfth century by an Irish architect, is a magnificent old Celtic cross—one left of many hundreds which were broken and the fragments thrown into the sea, at the time of the Protestant Reformation, by bands of desperadoes and fanatics from the mainland, who also plundered and destroyed the sacred edifices of the island. This cross is a richly-sculptured pillar of native stone, fourteen feet high, eighteen inches broad, and six inches thick. St. Columba is said to have foretold in Gaelic verse, of which we give a translation, of his holy island, and also its future restoration, which encourages us to pray for the conversion of poor, miserable Scotland:

> "O sacred dome, and my beloved abode,
> Whose walls now echo to the praise of God,
> The time shall come when lauding monks shall cease,
> And lowing herds here occupy their place.
> But better ages shall hereafter come,
> And praise re-echo in this sacred dome."

THE French word for pepper is derived from the name of a certain Father Poivre, a missionary to Cochin China, who, while a prisoner at Batavia, learned how to cultivate the spice, and taught the secret to the farmers in the French dependencies.

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Some Statistics from the Census.

The census of 1880 is still incomplete, but various bulletins have been issued by the Census Bureau, and from these we gather the following facts:

The total area of the States and Territories (exclusive of unorganized territory, 69,830 square miles) is 2,900,170 square miles. Total settled area, 1,569,570 sq. m. The number of families is stated at 9,945,916; number of dwellings, 8,955,-812; persons to sq. m., 1,729; families to sq. m., 3.43; dwellings to sq. m., 3.02; acres to person, 37.01; acres to family, 186.62; persons to a dwelling, 5.60; persons to a family, 5.04.

The population of the States is 49,371,340, and of the Territories 784,443—total, 50,155,783; an increase of about 12,000,000 in ten years. The native population numbers 43,475,840; the foreign, 6,679,943; there are 43,402,970 whites; 6,580,793 colored; 105,465 Chinese; 148 Japanese; 66,407 Indians. The males number 25,518,820, and the females 24,636,963. There is a preponderance of females in the Atlantic coast region. The greatest majority is in New York State—males, 2,506,283; females, 2,577,527. New York City has 615,785 females to 590,514 males; Philadelphia has 441,195 females to 405,975 males; Brooklyn has 294,415 females to 272,248 males; Boston has 190,571 females to 172,268 males. Chicago has more males than females—256,905 males to 245,280 females. The voting population of the United States numbers 12,830,349, viz.: natives, 8,270,-518; foreign, 3,072,487; colored, 1,487,341.

The number of farms in the United States in 1850 was 1,449,073; in 1860, 2,044,077; 1870, 2,659,985; 1880, 4,008,-907. The rate of increase in the last decade was 51 per cent.; in Dakota, 914 per cent. The increase in production of cereals of all kinds amounts to near 100 per cent, as follows.

	1880.—Bush.	1870.—Bush.
Indian corn	1,772,999,846	760,944,549
Wheat	459,591,093	287,745,626
Oats	407.970,712	282,107,157
Barley	44,149,479	29,761,305
Rye	19,863,632	16,918,795
Buckwheat	11,851,738	9,821,721

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The Albigenses.

So much has been written in this country about the Albigenses and St. Dominic that we give here a condensed sketch of that heresy. At the beginning of the third century a Persian named Manes—or, in Latin, Manichæus—announced himself to be the Paraclete promised by our Saviour, and he taught a doctrine that was a mixture of pantheism and of the ancient Zoroastrian belief of the Persians of the existence of two co-eternal principles, the one good and the other evil. This was engrafted on the older heresy of the Gnostics, and its contagion spread rapidly through the East. It was partly stamped out by the civil and ecclesiastical authorities there, but found a refuge north of the Danube. Slowly and by degrees it worked its way from Bulgaria, through Dalmatia and Lombardy, into the south of France.

The south of France has from early ages been occupied by a people of warm imagination and a contentious spirit. Inhabited first by Celtic clans, centuries before Christ it received a Greek colony, which spread out from its centre at Massilia —the modern Marseilles—to be overrun still later by the Roman legionaries and their families, who settled upon it as a province of the empire. Its geographical situation made it a receptacle also for fragments of the various migrating races that passed over it. With the Gauls, Greeks, and Romans were mingled, during the decline of the Roman Empire, hordes of Goths and Visigoths. To add to the seething confusion of races there came, in the eighth century of our era, a blighting wave of Saracens, who crossed the Pyrenees from Spain, and, though finally checked in their advance, added their share to the population of the country. The Jews, too, always numerous there, had probably gained a foothold among the Greeks of Massilia, and still greater numbers came in with the Saracen invasion and remained to thrive amid the contentions of other races. These Jews were of the very highest class of their race, and at a time when constant wars, invasions, civil tumults, and immigrations had put a check on the development of learning, they took care of their own interests, and at the same time became indispen-

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sable to others by their proficiency in the sciences, and especially in medicine, and they held offices of importance everywhere throughout this region. The culture of Celt and Greek and Roman had perished under the Goths, and hence it happened that in the eleventh, twelfth, and even in the thirteenth centuries much of whatever intelligence was to be found outside the monasteries belonged to men of Saracenic or Jewish origin, if not belief. Christianity was the law of the land, but its practice was often degraded by gross superstition, or else was an outward pretence of men who in their hearts or in secret meetings hated and derided Christianity. The drift left by Arian Goths and Mohammedan Moors, and carefully preserved by Jewish influences, contributed to choke the growth of living Christianity in the south of France.

The clergy were not zealous, and St. Bernard's efforts against their avarice and luxury had met with slight success; for most of the bishops owed their sees to family influence rather than fitness, and were in every sense worldly men. Some of these bishops were proficient in the arts of minstrelsy, but few of them were watchful shepherds of their flocks. The Bulgarian heresy of the Manichæans found, therefore, a ready field in Provence and Languedoc and the neighboring regions. Heresy is constantly changing its form, and the heresy in question added a distorted Arianism—lingering since the Goths—to its other errors, and thus was able to mask its wickedness under a pseudo-Christian exterior. The new heretics, known in history as Albigenses, from the name of the town where the first provincial council was held that condemned them, were popularly called *Boulgres*, or *Bougres*—a name which still survives with infamous import. In outdoor life the Albigenses were austere and often contrasted favorably with the worldly manners of many of the Catholics; but among themselves and in their secret conventicles they were given to nameless abominations. With them Lucifer was the Good Principle, and they believed that, though for a period prostrate, he would yet arise and recover his rightful dominion over the world. Of course they denied the divinity of Jesus Christ. Such a belief would naturally reverse the whole moral as well as dogmatic scheme of Chris-

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tianity among its adherents, as it did. Besides being bitterly hostile to the Catholic religion, it was opposed to the laws of marriage and property, and to the respect due to authority, civil as well as ecclesiastical; for, in fact, the Albigenses maintained that marriage and the birth of children were the work of the Evil Principle, and they deemed themselves pure from all sin and independent of any control whatever. Christian symbolical art was especially odious to them, and, wherever they could, they destroyed crucifixes, statues, paintings, illuminated manuscripts, altars, and churches.

The destructive work begun by the Albigenses was afterwards to be carried on in the same region by the Huguenots, and still later by the Red Republicans and the newer atheistical Socialists. There is also little doubt that the vices which caused the suppression of the Knights Templars had their origin in commanderies of that order in the south of France. It was also a favorite land with the operative Freemasons of the middle ages, who travelled about in companies, or lodges, wherever they could find work to do, and it is possible that from the south of France wandering lodges brought into England the socialistic errors which flourished among the Lollards and other followers of Wyckliffe.

It was at Toulouse, at the beginning of the thirteenth century, that the heresy of the Albigenses found its strong support in the warlike Count Raymond, whose ancestor had fought in the Holy Land under Godfrey. Bloodshed and rapine were rife, and Pope Innocent III. appointed three monks of the abbey of Cîteaux as legates apostolic for the reformation of the clergy and the rooting out of the heresy. The efforts of the legates were of little avail, for they were coldly met by most of the bishops, and when they approached the heretics they were taunted with the shortcomings of the clergy. But help came to them in the bishop of Osma, in Spain, and his companion, Domingo de Guzman, the great St. Dominic of history, who was then a canon-regular of the Bishop of Osma's chapter. The language of Spain and of the south of France at that time was substantially one, and Dominic's stirring eloquence, solid learning, and saintly life made many converts. Raymond, who had been excommunicated for his heretical leanings, hypo-

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critically professed a desire to be reconciled to the Church; but the legate, Peter of Castelnau, on going to St. Gilles for an interview with the count, was treacherously assassinated by two of the count's retainers, January 17, 1208. This horrible crime aroused the indignation of the Catholics of all Europe, and was the signal for a war upon the Albigenses that began as a crusade for the true faith, and ended, it is sad to have to say, as a mere war of conquest and spoliation for the benefit of some of the Catholic leaders. Cruelties were perpetrated on both sides, but through it all Dominic, who was meantime organizing the new order of preaching friars, did his best to destroy heresy, but to save the heretics.

The inquisitorial courts of the middle ages were the precursors of our equity courts. The entire jurisprudence of our courts is the outgrowth of canon law as administered in the ecclesiastical courts of former times. Then the equity court, bishop's court, or court of inquisition (for these were one and the same thing) took note of offences and wrongs that were outside of the common-law jurisdiction—delinquencies of the clergy and religious, heresy, blasphemy, perjury, and offences against marriage and the marriage relation, as well as trusts, the rights of orphans, minors, and heirs, etc.; and this court gave relief in the form of an injunction to do or not to do in cases where the common law would not or could not act until the evil were done, and then only by way of allowing compensation for the damage done. These inquisitorial courts were set up in every diocese and were under the bishop's authority. The members of the court were ecclesiastics skilled in the civil and the canon law. No courts of law were held in such affectionate regard by the people as was the bishop's court, or inquisition, of the middle ages, on account of its straightforward, even-handed, and cheap justice, as distinguished from the chicane with which the common lawyers too often surrounded the administration of justice in the civil or common-law courts. Heresy, like blasphemy, following the system inherited from the Roman Empire, had always been deemed a most grievous crime against the commonwealth. Being subversive of the established order of things, heresy was thought to be at least as mischievous as high treason; and, indeed, it was regarded, by

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canon and civil lawyers alike, as technically treason against God as well as against the state. One peculiarity, however, of the inquisitions was that they never decreed the penalty of death; all they did in case the accused was found guilty was to exhort him to repentance and to inflict on him the canonical penance, which might involve confinement in prison. But the state, which in England, as late as the early part of this century, punished common felonies, such as burglary, arson, and highway-robbery, with hanging, in the middle ages held heresy also to be deserving of death, and demanded and took the culprit from the ecclesiastical court for the infliction of the penalty.

The Albigenses were beaten in 1213, in the decisive battle of Muret, by the Catholics under Simon de Montfort, and two years later the Fourth Lateran Council formally condemned the heresy and took measures for undoing the evils resulting from the lack of evangelical zeal among the clergy of Languedoc and Provence. The Count of Toulouse submitted to the Church, and the same year (1215) saw the first foundation of Dominic's order of friars, at Toulouse, and the Dominican friars were soon actively employed, in harmony with the papal legates, in healing the wounds caused by heresy and civil war. The Albigensian heresy came to an end in Languedoc, and soon disappeared altogether.

Saint Dominic.

Domingo de Guzman, whom the Church honors as St. Dominic, was of noble family, and was born in 1170 at Calaruega, in the diocese of Osma, in Old Castile. After thorough preparatory instruction he was sent to Palencia, which then contained the university afterwards transferred to Salamanca, and there he spent ten years, six years given to literature and philosophy, and four to theology. At twenty-five Dominic, whose whole life had been one of holiness and studiousness, was ordained a priest and became a member of the cathedral chapter of Osma. This chapter was living in community under a rule of life composed by St. Augus-

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tine. Priests leading such a life are called canons-regular. There were others who followed St. Augustine's rule, but in a life of greater seclusion, and these were known as Hermits of St. Augustine, and communities of these were numerous in Ireland before the Anglo-Norman invasion. A modification of this life and rule formed afterwards the basis for the mendicant order of Augustinian friars.

When the Albigensian rebellion was at its height the bishop of Osma visited Rome in company with Dominic, and obtained permission to absent himself from his diocese for two years in order to preach to the heretics. (See article on Albigenses.) Other priests came to his help, and he soon realized the need of an order of priests free from the ties of parish and property, and especially devoted to preaching.



In 1215, accompanied by the bishop of Toulouse, he went to Rome to obtain the Holy See's approval of his new order. While there he one day met Francis of Assisi, who was laying the foundation of another order of mendicant friars, and the two saints instantly recognized one another as brothers in religion and embraced with the kiss of peace. This holy encounter of the two founders is still annually commemorated at Rome by the exchange of visits between Dominicans and Franciscans. Pope Innocent III. consented to the new order, provided a rule already sanctioned by the Church should be adopted for it. Dominic then chose the rule of St. Augus-

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tine, already familiar to him, for it enabled him to organize what he wanted—a body of men that should combine the austere community life of the monk with the active, outdoor life of the secular priest, and yet should differ from each in being untrammelled by the requirement of constant seclusion, the need of property and other resources, or by the limits of parish work. At Toulouse, in 1216, Dominic opened the first house of his order with sixteen friars. In addition to the Friars, or First Order, Dominic, like St. Francis, established also a Second Order, for nuns, and a Third Order, for lay people living in the world. In the course of time many communities of women were organized out of the Third Order —or Tertiaries—and, in fact, most of the Dominican Sisters in the United States are Tertiaries. The dress finally adopted for the order consists of a white habit and scapular—with capoche for the friars—and a long black mantle. It was the black mantle, worn outdoors, which caused the Friars Preachers to be at one time popularly called in England "Black Friars." The same year Dominic again visited Rome and obtained from the new pope, Honorius III., a bull fully approving the order.

The Preaching Friars were divided into provinces, each house being under a prior, and each province under a prior-provincial, the whole being directed by a master-general, whose residence was fixed at Rome. Each community elects its prior; the priors again, with a deputy from each community, elect the master-general, this last holding office for life, the others for a term of years. Such was the great Dominican Order of mendicant friars which spread over Europe, becoming illustrious in the universities as well as in missionary work, and, after the discovery of America, doing noble Christian work in the Spanish colonies in spite of the evil example offered to the aborigines by the military and other adventurers.

The holy Dominic, after years of uninterrupted labor, died in the priory of San Niccolà at Bologna, surrounded by his brethren, August 6, 1221. In 1233 the process for his canonization was begun, and the bull of canonization was at length promulgated by Pope Gregory IX., the last survivor of those who had known the saint personally.

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The Waldenses, or Vaudois.

There has been much discussion of the origin and doctrines of the Waldenses. Most non-Catholics possess a traditionary idea of the sect, derived from their Puritan ancestors. During the Commonwealth in England certain Puritan ministers waited in a body on Cromwell to urge interference on behalf of the Waldenses of Piedmont, who were said to be suffering a cruel persecution for their faith under the Duke of Savoy. These ministers were instigated by one Jean Leger, a leader of the Waldenses, amongst whom Calvinism had been introduced not long before from Geneva. Leger pretended that the sect had been persevering in its doctrines since the time of Constantine the Great, when they withdrew from the Church in order to keep more closely to the primitive simplicity of the Gospel. Documents, since proved to have been altered for the purpose, were brought forward to establish these claims of the Waldenses.

These Waldenses of Piedmont had plotted with the Huguenots of France, and in 1535 had attacked Francis I.'s army when it was operating in their vicinity. Still later they had murdered a parish priest and other Catholics. After the introduction of Calvinism amongst them the Waldenses were filled with a greater hatred of Catholicity and Catholic art than ever, and, like the Huguenots, wherever they dared they destroyed the Catholic churches and monuments. Like the Huguenots, they were almost always in alliance, open or secret, with the enemies of their country. In 1655 their sovereign, the Duke of Savoy, incensed by their repeated acts of turbulence and by their refusal to remain within the limits that had been assigned to them of old, marched against them, and, after a stubborn resistance on their part, reduced them to peace. It was these military operations of the duke which the English, as a political manœuvre, distorted into a massacre by Catholics of a simple-minded and God-fearing people, and this misrepresentation has kept its hold to this day among many well meaning people.

In spite of Leger's claim for its great antiquity, the sect of the Waldenses goes no further back than the twelfth cen-

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tury. It is true that previous to that epoch there were sects, such as the Cathari, which denied the sufficiency or the authority of the Catholic priesthood and pretended to an exaggerated austerity of life. From the very time of St. Paul a constant form of heresy has been an attempt to force people to be more virtuous than the law.

The tenth and eleventh centuries, before the heroic and holy Gregory VII. began his work of reform, were the darkest period in the history of the Church, and were responsible for much of the abuses and scandals that prevailed for centuries after. Feudalism, in its rapid and yet strong growth among the still semi-barbarous people of Europe, had twined itself about nearly the whole exterior of the Church. By the system of homage and investiture many ecclesiastical offices, from bishop and abbot to curate, were turned into gifts at the bestowal of the emperor, king, or other feudal lord. The need of reform was felt, and new religious orders were founded to set an example to the clergy of purity and poverty of life, of complete self-denial for the love of God and mankind. But one of the worst results of scandals has always been the appearance of pseudo-reformers—men who, even if sincerely zealous for reform, sacrifice all else to the success of their own pet ideas of what that reform should be. Luther and Calvin and Knox in the sixteenth century had their forerunners in Arnold of Brescia, Peter of Vaud, John Wicklif, and John Huss in the twelfth and fifteenth centuries.

In Lyons there lived a rich merchant, a native of the neighboring village of Vaud, which in Latin was called Valdum. This Peter of Vaud (or Pierre Vaudois, Petrus Valdensis or Waldensis, and Peter Waldo, as he has variously been called) was of pious inclinations, and, having employed two priests to translate the Holy Scriptures into his native Provençal, after some years' study determined to aim at religious perfection. A man fell suddenly dead in an assembly of the principal men of Lyons, and Peter was so terror-stricken at the sight that he sold all he had and gave the proceeds to the poor, to whom he began to preach. This was somewhere about 1170. Peter gained many disciples, and at first, it is likely, his doctrine was not formally hereti-

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cal; but, not being ordained, he was forbidden to preach. He defied the bishop, however, and he and his followers, after being condemned by Pope Lucius III. in a council at Verona, were expelled from the diocese and found a refuge near the Italian border. Soon the Poor of Lyons, as Peter's adherents were at first called, crossed over into certain remote valleys of Piedmont, where they have continued to live until the present day, now numbering about 20,000. Soon after its origin the sect gained a foothold in Bohemia also.

The Waldenses, having thrown off the authority of the Catholic hierarchy, instituted a ministry of their own. One of their tenets was that ordination is merely a license from the congregation of the faithful to preach, and that it nowise depends on episcopal transmission from the apostles. Another of their tenets was that the Holy Scriptures contain all that is necessary to salvation. So that in their fundamental principles the Waldenses did not differ from Protestants. It is a mistake to charge the Waldenses, as has been done, with holding the errors of the Gnostics or of the Manicheans—a mistake that has arisen from confounding the Waldenses with the Albigenses. The Manichean heresy of the two opposing principles of Good and Evil, on its passage from Bulgaria and the East to the south of France, where it broke out among the Albigenses, undoubtedly gained votaries in those Piedmontese valleys which lay in its path, and which afterward became the refuge of the Waldenses. Yet, as a fact, the Waldenses, though occupying in Italy the territory once overrun by Manicheism, were not themselves tainted with that error.

The late Rev. Pius Melia, D.D., in a monograph on the Waldenses (*The Origin, Persecutions, and Doctrines of the Waldenses*, London, 1870), says that it is "beyond doubt that, before the time of Luther and Calvin, the Waldenses admitted all the books of the Bible and all the Seven Sacraments as the Catholic Church did and does now, and that they did not deny the Real Presence of our Lord after the consecration of the bread and wine, and paid honor to the Virgin and the saints; and besides, from the doubts proposed in Germany by Morel and Masson, it seems clear that they approved of religious celibacy, auricular confession, vows of poverty, etc."

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The Rev. Charles Constantine Pise, D.D.

It does one good to look back into the past and read over the works of the pioneers of Catholic literature in America. It was with some such feelings that the writer took up the several books of the late Dr. Pise and ran them over. They never before appeared to him half so valuable, and the result is the following sketch for the Annual.



The Rev. Dr. Pise was a native of Maryland. His father was an Italian and his mother was a native of Philadelphia. He was born at Annapolis, Md., November 22, 1801. After being graduated at the Jesuit college, Georgetown, he joined the Society of Jesus, and went to the Roman College to study his theology. His father dying soon after, he left the Society of Jesus and returned home. Shortly afterwards he was appointed professor of rhetoric at Mt. St. Mary's College, Emmittsburg, which position he occupied till 1825, when he was ordained priest by Archbishop Maréchal in the cathedral, Baltimore, where he was an assistant for some time. He also officiated at St. Matthew's Church, Washington, and while there was, at the instance of Henry Clay, unanimously elected chaplain to the United States Senate.

During his second visit to Rome, in September, 1832, he stood a public examination at the College of the Sapienza and Minerva, and, after being made a doctor of divinity, was invested with the ring and purple by the pope. For his writings he received the Cross and Spur, and was made a Knight of the Holy Roman Empire.

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On his return to this country he was appointed to Annapolis, Md., but at the invitation of his old friend, Bishop Dubois, came to New York. In 1838 he visited Europe, and wrote an account of his tour through Ireland under the title of *Horæ Vagabundæ*. Returning home again, he became rector of Transfiguration Church, New York, and afterwards of St. Peter's Church, Barclay Street. From here he went to Brooklyn and purchased the Episcopal church of the Emanuel, which he had dedicated to St. Charles Borromeo, where he resided till his death on May 26, 1858.

Dr. Pise was one of the creators of popular Catholic literature in the United States—perhaps the leader. He was the editor of the first Catholic magazine, the *Metropolitan* (Baltimore, 1830), published in this country, a periodical of no small merit. In conjunction with Father Varela he published and edited in New York the *Catholic Expositor*, a magazine of great merit and ability. It was published in 1841, 1842, 1843, 1844—four volumes—and was then discontinued. It contained many able articles. Dr. Pise was the author of several books, all of them of much worth. He wrote an excellent *History of the Church* in five volumes (1827–1830), but, as it only came down to the Reformation, it was not a success. It is an excellent condensation of Church history so far as it goes. He also wrote *Father Rowland*, a novel, still in print, and probably his very best book. He was also the author of *Aletheia; St. Ignatius and his Companions; Christianity and the Church; Indian Cottage; Letters to Ada; Pleasures of Religion; Zenosius, or The Pilgrim Convert; Acts of the Apostles, in Verse.* He also translated De Maistre's *Soirées in St. Petersburg*, and *Hymns from the Roman Breviary;* he wrote for the *Expositor* some valuable articles, and published in it a list of the writers of the Church, alphabetically arranged.

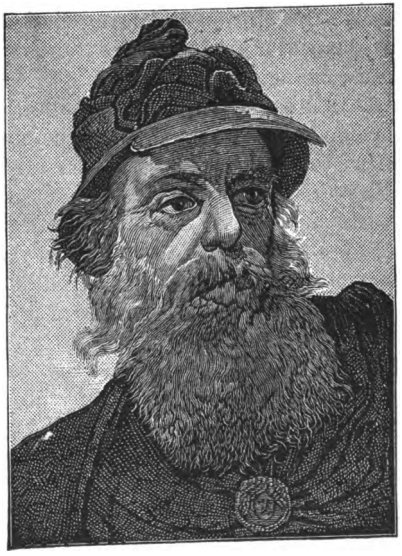
Dr. Pise was gentlemanly and courteous in his manners, and, notwithstanding his many controversies, never made a personal enemy; his name was more than once mentioned for the mitre, but he died as he lived—a priest of that Church whose doctrines he upheld and defended by his writings and his actions. At his funeral Cardinal McCloskey preached an able and eloquent eulogy on his deceased friend.

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The Baron de St. Castine.

"The Baron Castine of St. Castine
Has left his château in the Pyrenees
And sailed across the Western seas."
—Longfellow.

Baron John Vincent de St. Castine belonged to an ancient family that resided near Oloron, a French town at the foot of the Pyrenees. Early in life he served in the famous regiment of Carignan-Salières, that figured in the wars of the Fronde, and acquired additional reputation for valor in the campaign against the Turks, who were threatening to overrun Germany. In 1665 the regiment was sent to Canada to subjugate the ferocious Iroquois, who threatened to exterminate the French colony along the St. Lawrence. After the submission of the Iroquois the regiment was disbanded, and the Baron de St. Castine, who seems to have acquired a taste for a frontier life, left Quebec and betook himself to a French post at the mouth of the Penobscot, at the place that now bears his name. Here he married Mathilde, the daughter of Madockawando, chief of the Tarratines, a subdivision of the Abenaki nation, who inhabited the peninsula of about twelve hundred acres between the Penobscot and an arm of the sea. He adopted the customs of the Indians, and was regarded with so much respect by them that he was made a sachem of the tribe. He became their protector, as well as of the



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different Catholic missions along the coast of Maine. The saintly Father Rasle always turned to him for counsel and aid. He was the special protector of the mission at Panawaniské, on the Penobscot, then under the direction of Father Thury, one of the most zealous and successful of the early missionaries in Maine, whose Indian converts were so fervent that the men used to receive the sacraments before going to war, and during their absence their wives and children established a perpetual rosary in their behalf.

The Tarratines, too, had a chapel on their peninsula. In 1863 a plate of copper was discovered at Castine bearing a Latin inscription testifying that the chapel of Our Lady of Hope was founded there January 8, 1648, by Father Leo, a holy Franciscan friar.

All this region along the Penobscot and to the east had been given to the French in exchange for the Isle of St. Christopher, but it was afterwards claimed by the Duke of York as far as the river St. Croix. This led to a contest with the English colonies. When Sir Edmund Andros, governor of New England, anchored at the mouth of the Penobscot in 1687, the Baron de St. Castine, unable to hold the fort, retreated to the wilderness with the settlers. Andros, who was a Catholic, spared the chapel, but devastated the village. The Dutch, however, twice destroyed both village and church. But the baron succeeded in holding his own, and became in his turn the aggressor, showing himself truly entitled to the name of "the fiery-souled Castine."

He was often useful in negotiating between the Indians and the English, and his name appears in all the annals of these troubled times. Whittier, in his poem of "Mogg Megone," describes his appearance at this time:

> "Yet, save worn brow and thin gray hair,
> No signs of weary age are there.
> His step is firm, his eye is keen,
> Nor years in broil and battle spent,
> Nor toil, nor wounds, nor pain, have bent
> The lordly frame of old Castine."

The baron had two sons by his wife Mathilde—Anselm and Joseph—the former of whom succeeded to his title

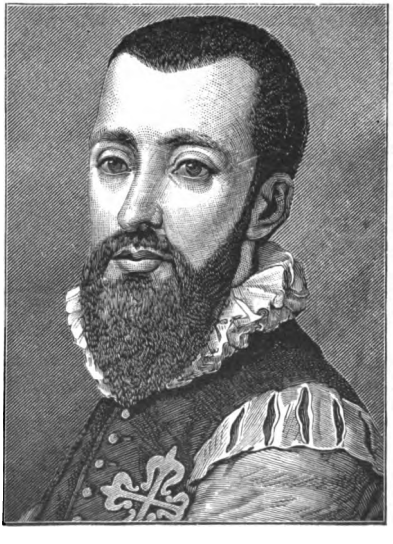
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and estates. Longfellow, with poetic license, describes the baroness as "beautiful beyond belief," the gold bronze of her complexion diffusing a dusky splendor around, and her voice full of melody. The baron finally returned to his native land, carrying with him a considerable fortune which enabled him to repair the loss of his family estate at Oloron, which had been seized during his absence.

> "The warm air blows from the hills of Spain,
> The birds are building, the leaves are green,
> And Baron Castine of St. Castine
> Hath come at last to his own again."

Garcilaso de la Vega.

This prince of Spanish poets was born at Toledo in the year 1503. His noble family enjoyed wealth and military reputation, and Garcilaso himself from the age of eighteen followed his sovereign, Charles V., over Europe and in his expeditions to Africa until the disastrous campaign in the south of France, when he was mortally wounded in the assault of Fréjus, and died at Nice on the 13th of October, 1536. This poet reaped more glory during his short life by his charming verses, and has left behind him a more enduring reputation than did the emperor by his long and cruel wars.



Garcilaso has been called the Spanish Petrarch, and his sonnets, odes, pastoral poems, and lyrics are unsurpassed in Spanish literature, and are justly held up as models of purity, elegance, and classical taste in that fine language.

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Fort of Emonia, near Armagh, Ireland.

Below we give a picture of this very ancient and remarkable fort. It stands on a commanding site, about two miles west of the city of Armagh, and is still known as the "great fortress." It was for many years the chief seat of



the kings of Ulster. It is said that the fortress and its outlying works were planned by Macha Mongrua, or "Macha of the Red Hair," the daughter of Aedh Rhua—"Red Hugh." In Irish traditional history this queen is said to have reigned about seven hundred years before the Christian era. Her father ruled Erin in turn with his two cousins, each for seven years. At the end of his third reign he was drowned, and when his turn came again to reign his daughter claimed the right to reign in his place, which was refused. She fought for her rights, and defeated both of her opponents. It is said she drew the

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plan of the fort with her neck-pin, hence its name; and she compelled the sons of her defeated antagonists to work at its erection.

That the fort is very ancient is certain. Large earthen mounds still encircle the hill, which is now corruptly called "The Navan." In course of time, says Father O'Hanlon (*Lives of the Irish Saints*), the adjoining city took from it the name Ard Macha—"the height of Macha"—now Armagh. The upper portion represents a low mound and is partly fenced with stone. The compartment below, and the intervening, anciently formed of stone, was a huge cashel with its defences. The lower portion, now under tillage, seems to have constituted an outward line of defence, but time has so changed it that its exact character cannot be defined. It is said that in this fort, or *rath*, wonderful works in bronze, enamel, glass, stone, and iron have been found, a collection of which can be seen in the museum of St. Columba's College, Rathfarnham, near Dublin. Nearly all these facts have been taken from Father O'Hanlon's *Lives of the Irish Saints*—a remarkable work, which ought to be better known in this country.

THE MULTITUDE OF THE FAITHFUL.—Under all vicissitudes of times and nations, all mutations in human affairs, all phases and conditions of the Church and the world, all intellectual and moral movements, one unerring and unchanging rule of faith has bound Catholics in unity of profession under the authority of the successors of St. Peter and his fellow-apostles. The same rule has held in obedience to the doctrine and discipline of the Roman Church a countless multitude of the faithful. The Catholic Church can reckon in her communion, since the foundation of the Roman See of Peter, more than 250 popes, 100,000 bishops, 20,000,000 priests, and 10,000,000,000 lay members.

MEN'S chief study nowadays seems to be how they may best do without good works. They will go hanging and idling about God's vineyard, rather than come up and be hired into it.—*Sir T. More.*

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The Most Rev. James Frederic Wood,

ARCHBISHOP OF PHILADELPHIA.

The Most Rev. James Frederic Wood, Archbishop of Philadelphia, died on Wednesday night, June 20, 1883. He was born in Philadelphia, April 27, 1813, at the southeast corner of Second and Chestnut Streets. His father and mother were English. He was sent over the sea to begin his education in the grammar school at Gloucester, his mother's native place. After a five years' course he returned to Philadelphia to enter Mr. Sanderson's private school.

His father was a merchant of integrity and ability, and he chose a commercial career. In 1827 he went to Cincinnati,

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where he had no difficulty in obtaining a place in the Branch Bank of the United States there as check-clerk. His commercial training must have been very thorough, since promotions followed one another in quick succession, at a time, too, when to be successful in the business he had chosen demanded prudence, solidity, and careful preparation.

In 1833 he was appointed receiving teller of the Franklin Bank of Cincinnati. In 1836 he became cashier. On April 7 of the same year he entered the Catholic Church and resigned his position to enter the ecclesiastical state.

He had not acted in haste. With much deliberation he had considered the most important step of his life. He received the Sacrament of Confirmation at the hands of the late Archbishop Purcell. In October, 1837, he went to Rome and entered the College of the Propaganda.

After a seven years' course he was ordained priest on the 25th of March, 1844, by Cardinal Fransoni, prefect of the Sacred Congregation of the Propaganda. In October of the same year he returned to America, and was made assistant-rector of the cathedral of Cincinnati. He served there for ten years, when he was made rector of St. Patrick's Church in the same city.

It was while engaged in parochial work that he received the bulls appointing him Bishop of Gratianopolis, *i. p. i.*, and coadjutor-bishop of Philadelphia, with the right of succession. He was consecrated bishop by the Most Rev. Archbishop Purcell on the 26th of April, 1857, twenty-one years after his reception into the Church and thirteen years after his ordination.

"In order to appreciate the extent and value of his services to this diocese," a well-informed writer in the *Catholic Standard* of June 30 says, "it is necessary here to give a rapid survey of the state of the diocese at the time of his consecration in 1857. It must be recollected that the diocese then included nearly all Pennsylvania, West New Jersey, and the whole of Delaware.

"The total number of churches over this vast area was only 131. The number of chapels and stations was 17. The priests numbered 137. There were 4 colleges and 4 academies. The number of ecclesiastical students was 27. The cathedral was not only not finished, but deep anxiety prevailed as to when it would be completed. Of the financial condition of the diocese the straits are too well known to need more than indicat-

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ing here ; nor would it be profitable to enter into any speculation upon the causes which had brought about the admittedly deplorable state of affairs. Hope and cheerfulness, however, sprang up in the hearts of Catholics after a brief acquaintance with the new bishop. He began at once to organize the cathedral parish. He built the chapel, introduced a wider range of devotions, gathered the people together, and discharged all the duties of a parish priest with a zeal and regularity which soon made the parish one of the strongest in the city. The order and decorum of divine worship were always his special care ; and although he was assiduous in hearing confessions and attending to the parish, he directed his main attention to the finances. It is not too much to say that to him almost alone is due the credit of extricating the diocese from its financial plight.

"On the demise of Bishop Neumann, January 5, 1860, he succeeded to the title and full administration of the diocese. During these years he had not been idle with the cathedral. The amount of even physical labor he bestowed upon it is known to the workmen, who were at times amazed at seeing the bishop scaling a ladder and often lending a helping hand to rough work. He visited the edifice almost daily. His fine taste in art suggested to Brumidi the artistic expression which now appears in several of the magnificent frescoes with which the cathedral is adorned. He had the inexpressible joy of dedicating to God this noble temple on the 20th of November, 1864. It owes its completion to him and its redemption from debt, and he loved its very walls. It has beheld, time and again, the glorious ritual of the Catholic Church in all its details ; it has resounded with his noble voice in prayer, chant, and sermon. His priests would, had he lived, have enabled him to crown his work with a magnificent altar which would have been commemorative of himself ; and his honored dust is now entrusted to the bosom of this loved cathedral to keep under her mighty and immemorial protection."

Archbishop Wood had a particular tenderness for the orphans of his diocese. From the first year of his administration to the last he was a true pastor to these lambs of his flock. The little children at St. John's Orphan Asylum loved him exceedingly, and he was never too preoccupied to give them a kind word or one of those delightful stories with which he had the knack of entertaining the young and endearing himself to them. Always courtly and benevolent, he gained all hearts, and the most prejudiced among Protestants were obliged to yield to the inexpressible charm of his manner.

He established the Catholic Home for Destitute Orphan Girls, enlarged St. Vincent's Home, aided the Sisters of the Good Shepherd in their great work, and founded their fine institution in West Philadelphia. He also introduced the

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Little Sisters of the Poor. He established the Sister Servants of the Immaculate Heart of Mary, and introduced the Sisters of the Third Order of St. Francis and the Sisters of the Holy Child, whose establishment at Sharon Hill owes so much to the fostering care of the late Vicar-General Carter.

The Theological Seminary at Overbrook, Montgomery County, Pa., under the patronage of St. Charles Borromeo, was begun in April, 1866, shortly after the completion of the cathedral of SS. Peter and Paul.

In 1862 Pope Pius IX. appointed him assistant at the Pontifical throne. He visited Rome in the same year to be present at the canonization of the Japanese Martyrs; in 1864, to assist at the celebration of the eighteen hundredth anniversary of SS. Peter and Paul; to join in the Vatican Council; and again to represent the Catholic Church in America at the Jubilee of Pope Pius IX.

On the 15th of February, 1875, James Frederic Wood was appointed archbishop of the new ecclesiastical province of Philadelphia, the dioceses of Wilmington, Harrisburg, and Scranton having been formed out of Baltimore. On June 17 the archbishop received the pallium amid general rejoicing. The Provincial Council held in May, 1880, gave impetus to the good works of the diocese, which, under Archbishop Wood's capable administration, were making much progress.

Archbishop Wood's death was mourned by Catholics and Protestants alike. Firm and unflinching in his assertion of principles, he was benevolent and gentle in his treatment of those whose prejudices, due to early training, prevented them from seeing the light of the Church. He was a good and great prelate, to whom the Church in the United States owes much that, in addition to what is known, time will reveal. His will, in which he left the little he owned to the Church, was characteristic of the man and worthy of the successor of SS. Peter and Paul.

JOURNALS IN THE UNITED STATES.—The number of daily papers in 1880 was 982: morning papers, 436; evening papers, 546. There are 682 weekly papers, 44 semi-weekly, 39 tri-weekly, and 138 Sunday papers. Annual aggregate dailies circulated 1,127,337,355; weeklies, etc., 216,763,880.

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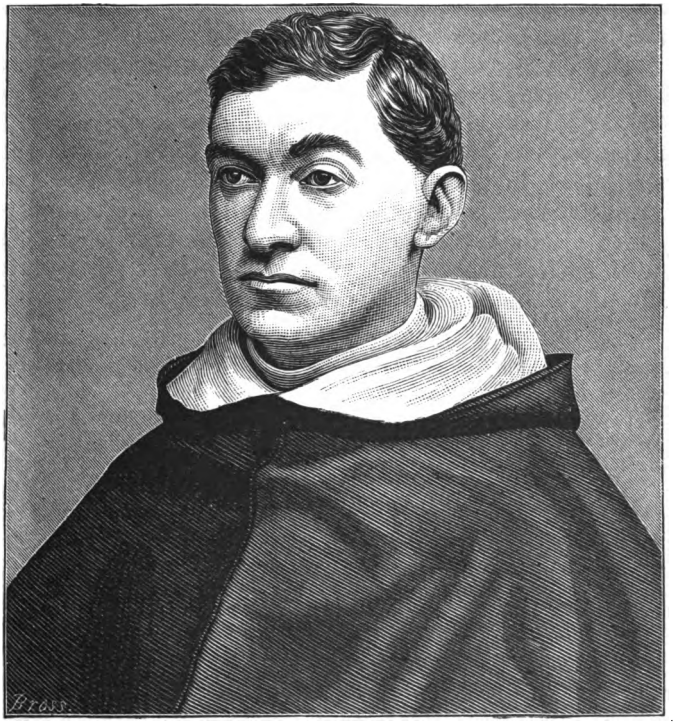
The Very Rev. Thomas N. Burke, O.P.

Father Thomas Burke was born in Galway, Ireland, September 10, 1830. At an early age he showed a great aptitude for learning and was sent to a neighboring academy, conducted by a Dr. O'Toole. While there he made known his desire of becoming a priest, but was so full of merriment and wit that many people could scarcely believe he was in earnest. This mirthful disposition, so noticeable in his youth, never left him during his whole after-life, and even when disease had undermined his health he was often heard to jest about his own afflictions.

In the year 1847—the year of the great famine—he went to Rome as a postulant of the Dominican Order, and two years later made his solemn profession at the convent of Perugia. After three years' study at the College of the Minerva in Rome he was sent, in 1852, to Woodchester, England, and was ordained priest at Clifton on the Holy Saturday of the following year. Father Burke remained at Woodchester for two years after his ordination, when he was directed to found a novitiate for the Dominican Order at Tallaght, Ireland. Here he worked with the greatest energy and for seven years did all in his power to make this novitiate a success. At the end of that time the general of the order was so well pleased with the result of his labors that Father Burke was promoted to be prior of St. Clement's in Rome. It was about this time that Cardinal Wiseman was raised to the archbishopric of Westminster, and in the selection of a competent person to succeed him as preacher of the Lenten sermons in Rome choice fell upon the young Dominican. These duties he discharged for five years, and, although his sermons were delivered in three different languages, French, Italian, and English, as occasion required, always preached to the largest audiences in Rome, and with such eloquence as to earn the title of "Prince of Preachers"—a name he has since proved had not been misapplied. On his return to Ireland in 1869 Father Burke became attached to St. Saviour's Church, in Dominick Street, Dublin, with which he was still connected at the time of his death. Here his powers of elo-

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quence were given full scope, and his reputation as a great orator began to spread to places where hitherto even his name had not been known. In 1871, when his fame was at its height, he came to this country as visitator-general to the Dominicans of the United States. Froude was then



Thomas Burke O.P.

delivering a series of lectures on the relations of England and Ireland, and Father Burke used his utmost exertions to impress upon the American mind the falsity of the vile imputations cast upon Ireland by that prejudiced and inaccurate historian. He lectured in all the principal cities of

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this country, and was everywhere received with the greatest enthusiasm. His lectures were listened to by immense audiences, principally Irish, who were delighted with the able manner in which their countrymen across the sea were defended by the great Irish Dominican. "No Irish priest," says a Dublin paper, speaking of Father Burke, "with perhaps the single exception of Father Mathew, was ever brought face to face with such teeming multitudes"; and it is stated on equally good authority that the total proceeds of his lecturing tour through the United States amounted to $500,000, all of which was used for charitable purposes. In all his lectures in this country Father Burke dwelt with great joy on the growth and prosperity of the Union; and to this, in some measure, may be attributed the cordial reception accorded him both by the press and the people. In one of his lectures, speaking of the growth of the political influence of the Irish in this country, he said:

"This power will not prevent you from being the best American citizens, while you will not lose the vision of Ireland and of the debt you owe her. Then, and not till then, every enemy of Ireland will stand paralyzed to injure her, because the great phantom of Ireland in America will cause them to recoil, and force them to respect the dear old venerated and beloved island."

On his return to Ireland in 1873 Father Burke went to Tallaght, but for several years his time was almost entirely devoted to preaching charity sermons throughout the United Kingdom. The fatigue of this work soon began to tell on his already weakened constitution, and he was several times prevented from preaching, being unable to leave his bed. These attacks, however, were only temporary, and in a short time he resumed his task of preaching in behalf of the poor with as much zeal as ever. Things ran smoothly for a while, until about four years ago the symptoms of a painful disease began to make their appearance, and Father Burke had to suspend all active work for a considerable time. This timely rest seemed to have a beneficial effect upon him, and, thinking he had mastered his disease, he again began his work of charity. The consequence was that his disease reappeared with renewed severity, and he became so ill as to cause his friends great anxiety. Rest and complete change of air were

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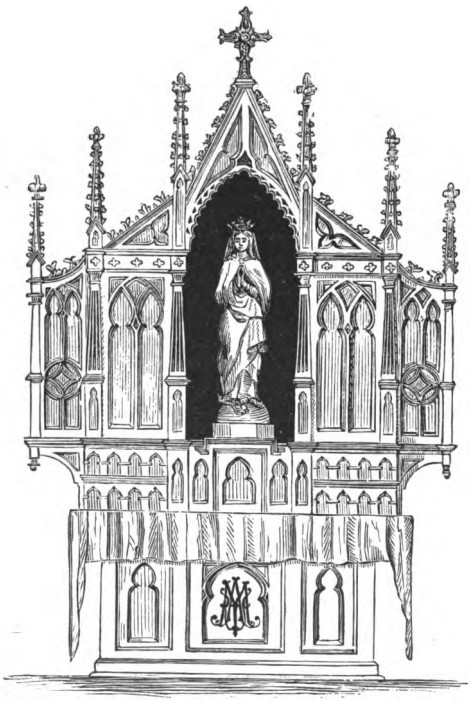
recommended by his physicians, and Father Burke, as soon as he was able, in company with the Very Rev. J. T. Towers, provincial of the order, went to Rome, where he was cordially received by Pope Leo XIII. He remained in Rome for two weeks, when, having partially recovered, he returned by easy stages to Dublin, and from there to London, where he preached at the opening of the new Dominican church at Haverstock Hill. He appeared to look as usual during this sermon, preaching with great eloquence, but a few days afterward became unwell and returned to Tallaght, where he was confined to his bed. He never rose from it but once; then, although suffering extreme tortures, he attempted to preach in behalf of the destitute children of Donegal, but broke down in the effort. This was his last appearance in public. From that time he began to sink rapidly, until, after a week of intense suffering, he died calmly, surrounded by the members of his order, July 2, 1883.

When Friar Boyle first planted the cross in the New World, Columbus and his companions are represented by Lope de Vega as thus saluting it: "Glorious and holy bed! on which our divine Lord was stretched. Thou art the noble ensign raised against sin by Him who, in dying, conquered death and gave us life. Still on thy wood I mark the traces of his sacred Blood. Indestructible mast of the vessel of the Church, that extends towards heaven like the mystic ladder of Jacob! thou hast for sail the shroud which enveloped the body of the God-Man; and no pilot can ever equal the great Priest who guideth thee. Divine rod of Moses that divideth the Red Sea, bright-flaming beacon that guideth man in his pilgrimage! I plant thee, not without trembling, on this land, which is unworthy of thee, since it knoweth not the true God. Verdant palm of victory on which the head of Christ is placed! appearing in a new world, purifying it from idolatry, for thou art stained with the Blood that flowed for all mankind! Melodious harp of David, on which was dolorously fastened He whose coming thou didst prophesy, and on which the holy king did chant that melancholy music which afflicted heaven! by thy strains convert to the faith all this barbarous pole."

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Our Lady of the Beautiful River.

The first Mass celebrated in southwestern Pennsylvania was at Fort Duquesne (where the city of Pittsburgh now stands), April 17, 1754, by Father Baron, a Franciscan friar, chaplain of the French troops. The chapel of the fort was dedicated to the Assumption of Our Lady of the Beautiful River—*la belle rivière* being the name given to the Ohio by the French pioneers—and the chapel is so styled in the register of the baptisms and burials that took place from the fort from the year 1753 to 1756 inclusive, which was discovered in Canada and printed by Mr. Shea in 1859. Among the fifteen baptisms recorded therein is that of John Baptist Christiguay, the great chief of the Iroquois, in the ninety-fifth year of his age.



Fort Duquesne was abandoned in the autumn of 1758, and the spot where stood the altar of Mary long remained desolate and unhonored. When Father O'Brien went to Pittsburgh in 1806 there were only six Catholic families in the place. Now it is the see of a bishop and has numerous

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churches. Among these is the church of St. Mary of Mercy, which contains a memorial altar, under the title of the Assumption of the Blessed Virgin of the Beautiful River, to perpetuate the memory of the spot where Our Lady was first venerated under that truly beautiful title one hundred and twenty-nine years ago. Such an altar, an historic as well as religious memorial, deserves the special devotion of the Catholics of the valley of the Ohio River. This memorial altar has been erected through the untiring efforts of the Rev. A. A. Lambing, who is the rector of the church, and who has published a pamphlet containing the history of "Mary's First Shrine in the Wilderness." He is also the author of *A History of the Catholic Church in the Diocese of Pittsburgh*, and other books. With his permission we give above a picture of the "Memorial Shrine."

MARY WARD,

FOUNDRESS OF THE INSTITUTE OF THE BLESSED VIRGIN.

THE history of English Catholics during the sixteenth and seventeenth centuries is mainly a record of the bitter persecutions that stamped out the faith from three-fourths of the households of all England. In those days to practise the faith was treason, to teach it meant death, to send children elsewhere for religious instruction was to court financial ruin. Yet to the Netherlands, then a dependency of Spain, went a daughter of a faithful Catholic family—Mary Ward, born January 23, 1585. Young, gentle, beautiful, she went forth to seek conventual life among strangers, and the journey required to be planned in secret and made in disguise. The same journey was undertaken by hundreds of others—men and women—whose faith made life at home a menace to their friends and a peril to themselves.

Acting under the advice of her confessor, she applied for admission to a convent of Poor Clares, and in obedience to the superioress the maiden found herself begging from door to door as a lay sister. This was the nearest approach to the higher life that the community could extend to an Englishwoman whose coming was long announced. Such was the

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crowded condition of all the convents in the Low Countries about this time that it was impossible to receive the number of English ladies applying for admission.

Before many months had passed away Mary's confessor and the superioress decided that they had formed a rash judgment in condemning her to the rigors of alms-seeking in a strange land. It became evident to them that this labor was not the work to which God had called his gentle servant. Meanwhile an interior voice told Mary that she was not in the vocation where God would have her to be. After reaching this conclusion she hesitated no longer to sever her connection with the Poor Clares. Firmness and promptitude marked her character, and in a few days after her superiors had spoken she left the convent.



Through the kind offices of the bishop of St. Omer and the consent of the archduke, Mary secured possession of a house at Gravelines which had been bequeathed for a religious purpose, and at once proceeded to organize the infant community. That no time might be lost, she hired a house at St. Omer for the use of herself and her companions until that at Gravelines was ready for occupancy, and five nuns from a convent of Poor Clares were transferred to the temporary abode, in order that the new foundation might be completed as soon as possible. Here they received children and young ladies from abroad, and little by little shaped the rules of their house, that it might serve as a retreat for others and a spiritual home for themselves. They opened a free day-school for the convenience of their neighbors. This was a new thing, and it helped largely to increase the respect of the townsfolk for the strangers. Their charity and devotion

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in teaching gratis these children, their pious attendance at church with their flock of boarders, their grave and retired lives and dress, and the winning kindness of their manners to those that sought them out and required their help soon became known beyond the town. Their interior life of prayer, obedience, and austerity was also whispered abroad with admiration and wonder as the source from which such exterior good proceeded. Their exemplary lives attracted so many pious ladies that their quarters soon became too small. Nor was the sphere of their activity confined to St. Omer. Mary made several visits to England to establish relations between her family and friends and the new community. Others of the society and some externs likewise labored in England, sending young girls to be educated, and others of mature years to be prepared for the religious state, and others still to be saved from heresy and vice. So successful were the efforts of these noble ladies that new houses were established at Liège and afterward at Cologne and Treves.

During the early years of the community they did not live under any of the rules followed by communities then existing. After examining them all Mary decided to model the rule of her house on that of St. Ignatius. Work in and for England was the great object that each member of the new institute had at heart. This included the education of young girls committed to their charge. Papal enclosure, under which at that time scholars became cloistered like nuns for the period of their residence at the convent, would be a bar to their designs; so nothing was left but to try a new plan of action. This was not an easy thing to do. Women had been up to this time cloistered nuns, and troubles were plenty enough without defending innovations. Besides, all attempts at an active religious life among women up to this time had ended in restricting them to the cloister. Nor was it believed that a woman could direct more than a single house.

In spite of all Mary and her companions persevered. Their work was worthy of sacrifice. Guided by the highest motives, in spite of poverty and exile they opened additional houses which God turned into pillars of light to lead back wanderers to the true fold. Their aspirations were to engage

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in works of charity without, and at the same time to serve God in the religious state; and he sanctified their work. The result was the flourishing houses of the Institute of the Blessed Virgin Mary in England and Ireland, of one which in Ireland we shall speak more at length in our of sketch of—

Frances Mary Teresa Ball,

FOUNDRESS OF THE INSTITUTE OF THE BLESSED VIRGIN IN IRELAND.

Frances Ball was the youngest of six children. She was born on the 9th day of January, 1794, in Eccles Street (North), Dublin. Her father, John Ball, was a respectable merchant; her mother, Mabel Clare Bennet, a noble specimen of the Irish Catholic lady, wife, and mother of the last century, who carefully brought up her children to virtue and piety, and had the ineffable happiness of seeing them, ere she left this world, beloved by their friends, foremost in religious works, and honored by all who knew them.

Frances was only nine years of age when she left Ireland for the venerable convent school at "The Bar," York, England. This was the favorite place of female education for Catholics, both in England and in Ireland, during the past two centuries and the three first decades of this. On her arrival she found an elder sister, Anna Maria, just leaving the school. One day in the garden the latter said to her sister, most solemnly, that she, Frances, was "to seek first the kingdom of God and his justice, and all things would be added to her." Seldom have words sunk deeper into an immortal soul and a pious heart than those of Anna Maria to her sister in the little garden of "The Bar" convent on that summer evening in 1803. The sisters parted. Anna married; Frances became the foundress of the Irish branch of the Institute of the Blessed Virgin, Loretto Abbey, Rathfarnham, Dublin, and one of the most illustrious names in the annals of the houses of "Loretto" throughout the English-speaking world. She remained at York until her father's death in 1808. Her widowed mother needed her presence.

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When she arrived at Dublin her mother determined to keep her at home. Man proposes, God disposes.

Dr. Troy was Archbishop of Dublin. In 1809 the Rev. Daniel Murray, parish priest at Arklow, became coadjutor. Shortly afterwards the archbishop took Dr. Murray with him on a visit of condolence to a Catholic family which had lately lost father and husband. From this visit began that close friendship between the illustrious man who for over forty years wore the mitre of St. Lawrence O'Toole, twenty before Catholic emancipation and twenty-three after the passage of the act of justice, and the subsequent Mother Frances Mary Teresa Ball.



Soon after attending a ball with her mother she made up her mind to become a nun, and she consulted her confessor, Dr. Murray. He bade her wait for three years in prayer, and say nothing about her contemplated step. When the time drew nigh her mother, deeply religious as she was, resisted the idea of letting Frances leave her—her youngest and dearest child—as her sister Cecilia was already a nun of the Ursuline Order at Cork, with all the ardor of a true Christian mother. It so happened early in Lent of the year—1814—that Mrs. Ball attended Mass in the Dominican Church, Denmark Street, Dublin. The occasion was the feast of the Angelic Doctor, St. Thomas Aquin. A sermon was preached after Mass. Mrs. Ball listened to it attentively. The preacher spoke of the marvellous graces of the saint of the day and how his vocation to the state had been resisted by his parents. He enlarged on the misery and sin of such opposition on the part of parents, as well as on its great imprudence and shortsightedness. His words affected Mrs. Ball.

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Her conscience told her that they might not be without an application to herself.

Archbishop Murray had the project already under way of introducing the Sisters of Charity into Ireland. Mary Aikenhead and Cecilia Walsh had entered the convent at "The Bar" as postulants to begin the work of the Sisters of Charity for Ireland.

Frances Ball had passed her twentieth birthday when Dr. Murray wrote to the superior of the convent at York to propose that Miss Ball should join them, on the understanding that she was to be the first of a colony or branch of the Institute of the Blessed Virgin in her native land.

She returned to "The Bar" in 1814, on the feast of the Nativity of the Blessed Virgin Mary. She assumed the garb of a novice, taking the name of Mary Teresa, by which name she was always afterwards known. She was professed on the 9th of September, 1816.

Dr. Murray had purchased Rathfarnham House, near Dublin. This hastened the departure of Mary Teresa and companions from York. They left on the 10th of August, 1821, and arrived at Dunleary—Kingstown—two days afterwards.

The Rathfarnham House of 1821 and the Loretto Convent of 1883 would not be recognized as the same by even the oldest inhabitant of either of the three *raths*—Rathmines, Rathgar, Rathfarnham. The large brick house of the last century has undergone a marvellous change, whilst the grounds are charming in their natural and artificial ornamentation. The building when purchased was not suitable for nuns, however it might have been for a score or more of "rale ould" Irish gentlemen of the olden time. Hence Mary Teresa and companions, on arrival, took up their residence with the Sisters of Charity at Stanhope Street, in August, 1821. They remained there until May, 1822, when they removed to Harold's Cross, where they spent almost another year. On the 8th of September, 1823, they entered the large red-brick house changed to an elegant edifice, so that nineteen years afterwards (1842) the Protestant Fraser, in his *Ireland*, says: "The Loretto Convent, which adjoins Rathfarnham Castle, is a spacious building and remarkable from the architectural character of the large chapel and other additions lately made." Forty years

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have enhanced its beauty, added to its charms, and increased the number of its daughters—filials—so that to-day the number of houses in Ireland, exclusive of the mother-house, and in other parts of the British Empire, who look up to the venerable *home* at Rathfarnham, are as follows: Ireland, 15; England, 2; India, 6; Canada, 8; Port Louis, Curepipe, Mauritius, 2; Gibraltar, 1; Ballarat, Australia, 1; Pretoria, Africa, 1. The English, Continental, and Indian houses of the institute are: Mother-houses, 16; filials, 69.

After a long illness Mother Mary Teresa died at Dalkey, Ireland, on the feast of Pentecost, 1861.

It was on a charming September day, sixteen years ago, when the writer first stood by the grave of this saintly woman, over which stands a handsome granite Irish cross. To her whose dust sleeps beneath there is a record of forty-seven years as a religious, thirty-eight of which she was superioress. For over thirty years she saw wonders in religious labors. She beheld her Irish *branch* become a banyan-tree of religion and Christian education; no bell dare call men to prayer when she first entered "Rathfarnham House," but the castle of that name built by the Anglican Archbishop Loftus, in 1600, was fast going to ruins. Frances Ball labored long in a rough, unfriendly vineyard; now she enjoys sweet rest in the midst of her daughters, and is enrolled among the holy women of Ireland, of whom Surius wrote in the ages of faith: "Christianæ religionis dignitate florens; quod stellarum numerum prope æquans patrociniis sanctorum"—Flourishing in works of Christian religion; almost equalling the number of stars in patronage of saints.

THE LIQUOR TRAFFIC.—The revenue to the national treasury from distilled spirits for the fiscal year ending June 30, 1882, was $69,873,408.18; from fermented liquors, $16,153,920.42; a total of $86,027,328.60, being an increase over the receipts of 1881 of $5,173,113.11. The present internal revenue system went into operation September 1, 1862, since when the revenue from distilled spirits has been $904,863,786, and from fermented liquors, $163,130,828.

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JAMES BURNS, PUBLISHER AND AUTHOR.

"His labors in the cause of Catholic literature and Catholic Church music for twenty-five years have reared a monument to his memory that will not be easily effaced."—*Tablet*, April 15, 1871.

"To Mr. Burns is chiefly due the rapid advancement which Catholic literature has made during the last ten years."—*Weekly Register*, April 15, 1871.

THESE quotations from the leading London Catholic papers are warranty enough for a biography of the founder of the house of Burns & Oates. Mr. Burns was one of those men devoted to his calling, doing the great work allotted to him—doing it quietly, almost imperceptibly, and never intruding his own personality. Thus the great work he did lived after him, written imperishably on the tablets of English Catholicism; but no finger has hitherto been raised to point to the part taken by Mr. Burns in the grand labor of England's conversion. He who worked so zealously, so unflinchingly, and at such a cost, so far as the mammon of this world is concerned, in the cause of Catholic literature deserves some tribute. If these few words rouse some one to the noble task of writing Mr. Burns' life our end will be gained, and the readers of the ANNUAL will have an opportunity of studying in detail what is here offered to them in the faintest of outlines.



Born in 1808 at a small town near Montrose, Forfarshire, Scotland, James Burns was the eldest of eight children. He was brought up by excellent parents in most Christian-

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like manner. It was intended that he should follow his father's calling—the Presbyterian ministry—and to this end he entered one of the best colleges in Glasgow ; but even at this early stage of life the boy felt there was nothing of preacher or minister about him, and so he left the college and came to London, where he was employed by Whittaker & Co., publishers.

Years after, when he had found peace and comfort in the bosom of the Catholic Church, he would refer to his early college days and express his contentment at not having followed in his father's footsteps. "At any rate," he would say, "I have never been guilty of teaching heresy."

It was in the year 1832 that he came to London. His wonderful aptitude for business soon won him his master's confidence. After acquiring a thorough knowledge of the bookselling trade he left Whittaker's and set up for himself in a very modest way in Portman Street.

His habits of punctuality and attention to little things stood him in good stead and gained him many supporters. Here is an instance which will interest and instruct us. A clergyman once asked him to bring out a tract, which he did so promptly that the day after the manuscript had been left at the office the tract was in print and distributed broadcast. In a few years the name of James Burns came boldly to the fore in the list of English publishers. The ministers of the Established Church found him a most active auxiliary in the tracts and publications they were at that time publishing. He gathered round him a circle of intellectual and refined people, all of whom were moving towards a high stand-point, both literary and religious. It cannot be doubted that their intellectual conversation enlarged his mind and in some degree paved the way for his conversion. He soon threw off the Presbyterian form of worship and took to "Puseyism"—or High-Churchism, as it was then called—and published two really valuable series, "The Englishman's Library" and "The Fireside Library," which furnished forth interesting and instructive books, all bearing a high literary tone.

The Eucharistica is a notable example of the artistic taste which he lavished upon everything that bore his name. The

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sale, too, was fabulous, and even now forms a bountiful source of income to a High-Church publisher.

When the movement of the Oxford party towards Catholicism, with Cardinal Newman at its head, was going slowly but surely forward, James Burns began to have serious doubts and misgivings. The sight of his numerous friends leaving the old church for a Church still older and everlasting made him turn within himself and reflect; he paused to consider, "Am I in the right path?" Never doing anything hastily, he seriously and quietly examined into the reasons of his friends' defection from the Church of England; argued stoutly with those whom he would then have termed "perverts," and finally, with God's grace, which he never ceased to implore, followed in the wake of many whose publisher he had been in Protestant days.

Now came the tug of war. His fortune was made; prospects bright and glorious lay before him; he had only to keep his literary friends attached to him, and the fame of a Longman or a Murray would be his. But, no; without a moment's hesitation he threw all worldly thoughts and considerations to the winds and professed himself publicly "a Catholic." His conversion took place in the year 1847, the thirty-ninth of his age, with a wife and young family to care for. His eldest daughter distinctly recalls the day when James Burns and all his family were received at Spanish Place Chapel by Provost Hunt (who is still alive). "I can still," she said to us, "hear his voice repeating in a firm, clear tone all the articles of faith."

A Scotchman in his employment described very graphically the first inkling he got of his master's change of faith. "I saw Mr. Burns go to a little glass case which lay on one of the counters, and he slipped a couple of books into it. When he went upstairs, being curious, I had a look at what he put in there. 'Why, sir,' says I when he came down again, 'those are popish prayer-books!' 'Yes, Mac,' replied the master, 'and there'll be more of them before long, for I'm popish turned, as you call it.'"

At the time of his conversion Mr. Burns played so important a part in the literary world that the ever-blunder-

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ing *Times*, correct for once, announced the secession of Mr. Burns to the Church of Rome as an event that would shortly occur. Letters poured in from his Anglican friends dissuading him from the step, but he put the whole of the correspondence to one side and only took it up when the great move had been made.

What a change was there! Life had to be lived over again, fortune to be remade, works which brought him in considerable income had to be disposed of; some of the volumes of the "Fireside Library" he preserved, as they were so written as to suit Catholic and Protestant tastes. Fouqué's tales, translated by himself, were all sold off. *Poems and Pictures*, the finest book of the time as regards typographical beauty and excellence of engraving, together with many others, were sacrificed.

Then with a will he set to work, and in quick succession compiled or published *The Missal, The Vespers Book, The Golden Manual, The Paradise of the Christian Soul, The Following of Christ, The Spiritual Combat,* Rodriguez's *Christian Perfection.* The "Popular Library," begun by Cardinal Wiseman with *Fabiola* and continued by Cardinal Newman with *Callista,* by Mathew Bridges, E. Healy Thompson, Ornsby, and a host of others, gave to Catholics that good and wholesome reading they so much needed. *The Path to Heaven* was one of the last books edited by Mr. Burns.

His love of church music; the articles he wrote upon the subject in the *Dublin Review;* his musical evenings, which many who were present tell us were times not to be forgotten; the many beautiful compositions of the best masters which he edited and republished, are all so many proofs of his untiring energy in the cause of art and letters.

Another of his good works was the education of the poor. The clergy of his district could best tell how ably and how zealously he worked with them in the rescue and in the education of the children of the poor.

For years Mr. Burns suffered from a painful internal complaint which ended in cancer. He died on the 11th of April, 1871, in the sixty-third year of his age, leaving behind him a wife—now cloistered with four of her daughters in the

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Ursuline Convent at Pittsburgh—one son in the Society of Jesus, and one other daughter a Sister of Charity in England.

"He was a kindly, genial companion," writes one with whom James Burns was very intimate, "always cheerful and simple in his amusements, a man of considerable culture; knew Latin and Greek, German and French; knew Italian, too. He was well read, a man of taste and judgment; his knowledge of music very solid and extensive."

Let us finish this sketch in the words of one who knew and loved him dearly—one who, like the subject of this too brief and poorly-written memoir, has gone home to his reward: "He has done much permanent good to the Catholic cause in England, and many yet unborn will one day share in the benefits of his wise and prudent exertions on behalf of a wholesome Christian literature."

HIGH-PRICED BOOKS.—At the Brinley sale in New York, last year, the Gutenberg Bible, the first printed book and the first Catholic Bible, was sold for $8,000. At the Firmin Didot sale in Paris not long ago an octavo *Sannazar*, printed by Aldus in 1535, sold for $1,160; and it was estimated that the whole Didot library would bring $400,000. An anonymous catalogue, *Mes Livres*, consisting of 153 volumes, states that they cost their owner $30,000. The Rabelais of 1741, three volumes quarto, large paper, bound by Padeloup, is priced at $1,500; the Montaigne of 1580, two octavo volumes, at $320; the four-volume Corneille, 1664–66, at $3,600; Molière's works, 1673, seven volumes, $4,000; works of Racine, three volumes, 1676–92, $1,000; the *Chansons* of Laborde, $1,200, etc. The Valdarfer Boccaccio brought $11,250 at the Roxburgh sale.

TALLEYRAND is said to have remarked that "the English had but one sauce (melted butter) and a hundred religions, while the French had a hundred sauces but only one religion."

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The Brooklyn and New York Bridge.

The earliest form of bridge was probably a series of stepping-stones, and to avoid the dangers of stepping or leaping from one to another of these it would naturally occur to men to lay across them trees or planks; and here we see the first step in the art of bridge-building. At an early period bridges were also formed by mooring boats in a stream and laying timbers upon them. It was such a bridge that Xerxes built across the Hellespont. We also learn of the building of bridges at a very early date by the Egyptians and Greeks, but these appear to have been merely rude piers on which were laid timbers or flat stones. The Romans, however, were the first to practise the art of bridge-building most in vogue in modern times—namely, with the arch. The earliest known example of this was the Ponte de Rotto, or Senators' Bridge, erected by C. Flavius B.C. 127. A great number of splendid bridges were built under the Roman Empire. After the fall of the empire the art languished, but was revived in the latter half of the twelfth century by the formation of Bridge-building Brotherhoods, whose objects were to establish hospices at the most frequented fords of rivers, to maintain ferries, and to build bridges. During the middle ages the Church regarded the making of roads and bridge-building as meritorious religious service. St. Benezet was a member—some say the founder—of this brotherhood, and tradition attributes to him the completion of the bridge over the Rhone at Avignon in 1180. The fraternity was sanctioned by Pope Clement III. in 1189. Its internal organization was similar to that of the knightly orders, the insignia being a badge on the breast on which was blazoned a pick-hammer. In France they labored assiduously, but were gradually absorbed into the order of St. John. Similar fraternities sprang up in other countries, but under different names. In the thirteenth century the art again fell into desuetude until the beginning of the eighteenth century, when it was revived in France and other countries, and has gone on from one improvement to another in arch, girder, and truss bridges, till it has culmi-

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nated in the steel suspension bridge. Travellers speak of ancient suspension bridges in China and India. One at Yunnen, in China, is reputed to be two thousand years old, and one in Thibet is said to have been built in A.D. 65. Humboldt also says he saw suspension bridges in South America. But all these were probably rude structures of timber and ropes. Suspension bridges of iron or steel are of very modern date, the first being built across the Tweed at Berwick, England, in 1819. The greatest steel suspension bridge in the world, and one of the most wonderful triumphs of engineering skill of modern times, is

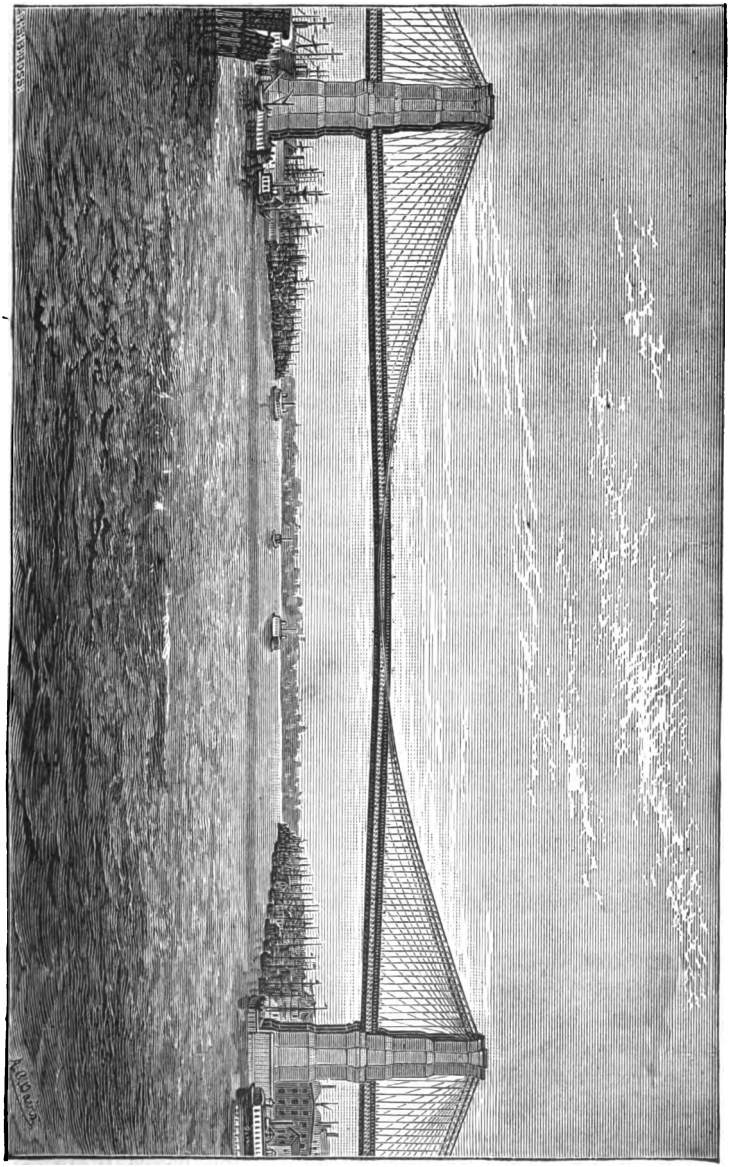
THE BROOKLYN AND NEW YORK BRIDGE.

The Brooklyn and New York Bridge was originally a private enterprise, and the act incorporating the company was passed April 16, 1867. The capital was fixed at $5,000,000, the cities of New York and Brooklyn being authorized to subscribe to the capital stock. The company was organized in May, 1867, and work was begun on the foundation of the Brooklyn tower on January 3, 1870. In June, 1874, the act of incorporation was so amended that the bridge became the property of the two cities, 66⅔ per cent. to be paid for and owned by Brooklyn and 33⅓ per cent. by New York, the actual payments by private stockholders being reimbursed with interest. The engineers and chief working members of the board of trustees remained as before, and the work has proceeded from the first under the same direction.

When the company was organized in 1867 Mr. John A. Roebling * was appointed engineer, but owing to an accident

* John A. Roebling was born in Mühlhausen, Prussia, June 12, 1806. He was educated at the Royal Polytechnic School in Berlin, and was employed on government works. At the age of twenty-five he came to this country, and was engaged in railroad and other engineering work. He built the great Niagara suspension bridge, that at Cincinnati, two at Pittsburgh, and others. His son, Washington A. Roebling, was born in Saxonburg, Pa., May 26, 1837. He was educated at the Rensselaer Polytechnic Institute, Troy, N. Y. During the war of the rebellion he served in the Engineer Corps and rendered important services. For gallantry at the battle of Gettysburg he received his commission as colonel. After the war he worked with his father on various engineering enterprises and aided in maturing the plans for the Brooklyn bridge. It is a curious fact that he has never been on the completed structure, being partially paralyzed from the "caisson disease," but has directed the details and watched the progress of the work from his residence on Columbia Heights.

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The Brooklyn and New York Bridge.

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to him while fixing the location of the Brooklyn tower, which resulted in lockjaw, he did not live to see even the first stone laid of the magnificent structure he had conceived. Fortunately he left a competent successor in his son, Col. W. A. Roebling, who, aided by Mr. C. C. Martin (now chief engineer, and who has kindly revised this sketch) and others, carried the great work to completion.

The elder Roebling originally estimated the cost of building the bridge at $7,000,000, the land for approaches, anchorages, etc., at about $3,800,000—a total of $10,800,000—and the time for building at five years. Owing to unforeseen delays the time has been extended to about thirteen years, and owing to changes in the original plans the cost has been swelled to about $15,500,000. The bridge was planned to be 130 feet above high-water, but the United States government required it to be 135 feet; its width was to be 80 feet, it is 85; the New York tower had to be sunk to nearly twice the depth originally estimated; the suspended structure and the cables have been built of steel instead of iron, as first intended; the approaches are solid mason-work instead of iron trusses resting on piers, as originally designed. These changes account for the increased cost, and no one looking at the magnificent result can doubt that the money has been wisely expended.

The first and most difficult problem was to secure safe foundations for the massive towers which were to bear up the great cables with their suspended load. A clearer idea of this undertaking will be got when we state that the weight of the Brooklyn tower is about 70,000 tons, that of the New York tower about 93,000 tons, while the weight of the steel in the suspended bridge structure is more than 10,000 tons. In order to secure the necessary foundations enormous bottomless chests (called caissons) were built, towed into place, and upon these were erected the great towers. The Brooklyn caisson is 168 feet long, 102 feet wide, contains 111,000 cubic feet timber, 250 tons iron, and its total weight is 3,000 tons. The New York caisson is 172 feet long, 102 feet wide, contains 118,000 cubic feet timber, 380 tons iron, making a total weight of 3,250 tons. The depth of the New York foundation below high-water

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mark is 78 feet 6 inches; that of the Brooklyn foundation 44 feet 6 inches. While the masonry was being laid upon the backs of these enormous chests, thus gradually sinking them, men worked in the air-chambers beneath, digging and preparing the foundations and levelling their final resting-place. Aside from the dangers attending the work inside the caissons there was an absolute necessity of their finally resting in a horizontal position, and that the tower structure should be truly vertical. Now, the height of the Brooklyn tower, from base to summit, is 321 feet, and it contains 38,214 cubic yards of masonry; height of New York tower, from base to summit, 356 feet, and it contains 46,945 cubic yards of masonry; yet so true were the foundations laid that neither tower has settled two inches! The foundations once laid, the work on the towers proceeded rapidly to completion. We append the dimensions of these enormous piles of masonry, the building of which consumed about two and a half years' actual working time: size of towers at high-water mark, 140 by 59 feet; at top, 136 by 53 feet; height of roadway above high-water mark, at towers, 119 feet; height of towers above roadway, 159 feet; total height of towers above high-water mark, 276 feet 9 inches.

While the towers were being erected the anchorages to hold the ends of the cables were also being constructed. These are simply great square masses of masonry, each of which is 129 by 119 feet at base, 117 by 104 at top, 85 feet high in front and 80 feet in rear. Each anchorage weighs about 120,000,000 pounds. At the bottom of each, and at the rear, are four immense cast-iron anchor-plates, weighing 46,000 pounds each.

Towers and anchorages being ready, the next problem was how to make, stretch across the river and over the towers, and securely anchor, the four great cables which must support the suspended structure—each cable when completed weighing nearly 850 tons. The work thus far had been on land and under water; it was now to be done in mid-air. First two three-quarter-inch wire ropes were stretched over the towers from anchorage to anchorage, and the ends spliced around grooved wheels or pulleys; in this way an endless rope was formed capable of being worked back and

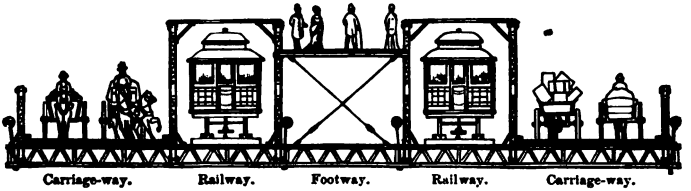
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forth to draw and carry loads. Mr. E. F. Farrington, the master-mechanic, made the first passage of the river on this slender cord, on August 25, 1876. Other ropes needed in the work of construction, as well as a temporary foot-bridge, being soon in place, the real work of cable-making was now begun. The wire, of steel and about one-eighth inch in diameter, was first galvanized, then thoroughly covered with oil, and then wound upon enormous drums. One end of a coil of wire was fastened to the Brooklyn anchorage and a traveller-wheel was started and passed to the New York anchorage, where the wire was passed round a cast-iron shoe. Thus, as a skein of thread might be wound backward and forward on the hands, the wire upon the wheel travelled back and forth till a strand of a cable was formed, each strand containing 278 wires, or a continuous length of nearly 200 miles in each strand. Nineteen of these strands being formed, they were next bound together by wrapping-wire, and a cable was completed and ready for adjustment in the saddles on top of the towers. These saddles are massive iron plates 13 feet long, 4 feet wide, and 4¼ feet thick, and they rest on iron rollers on which they move when the cables are deflected by any strain or by atmospheric influences. Cable-making began June 11, 1877, and was completed October 5, 1878. We give a few statistics: Number of cables, 4; diameter of each, 15¾ inches; circumference, about 50 inches; length of each, 3,578 feet 6 inches; number of wires in each, 5,434—in all, 21,736; length of wire in each, unwrapped, 3,515 miles—in 4 cables, unwrapped, 14,060 miles; length of wrapping-wire on each cable, about 244 miles; total weight of 4 cables, 3,588½ tons; ultimate strength of each cable, 12,200 tons; greatest load that can come on each, 3,000 tons.

The cables completed, wrought-iron suspender-bands, 5 inches wide and ⅝ inch thick, were fastened upon them; from these, by means of sockets, hang steel-wire ropes having at their lower ends other sockets; these lower sockets receive the stirrup-rods which hold the floor-beams, and the floor-beams support the planking. There are 294 of these suspender-ropes on each cable; each rope has a strength of 70 tons, the greatest weight on it being ten tons.

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The bridge floor consists of an immense steel frame-work. The steel floor-beams are 85 feet long, hung in two parts, and riveted together by plates over the centre joints; the beams are 32 inches deep and 9⅜ inches wide. Half way between these principal floor-beams are lighter ones, to give additional support to the planking. There are 454 main floor-beams and as many light ones. Total weight of steel in structure, 6,620 tons. The weight of the whole suspended central span, cables and all, is 10,208 tons, and the greatest weight to which it can be subjected by passengers, vehicles, and cars is estimated at 1,380 tons, making a total weight borne by the cables and stays of 8,120 tons, in the proportion of 6,920 tons by the cables and 1,190 tons by the stays. The lengthwise stress on the cables due to the load becomes about 11,700 tons, and their ultimate strength is 48,800 tons. Six lines of steel trusses stretch beneath the flooring from anchorage to anchorage. These trusses divide the bridge into five parts. In the centre is the elevated walk,



END VIEW OF BRIDGE.

15 feet 6 inches wide, for foot-passengers; on either side, about twelve feet lower, is the railway; the two outside sections, each 18 feet 6 inches wide, are devoted to vehicles. At night the bridge is lighted by 70 electric lights.

We recapitulate the main facts concerning the gigantic structure: The total length is 5,989 feet (a mile and nearly one-eighth), divided thus: length of main span, tower to tower, 1,595½ feet; length of each land span, anchorage to tower, 930 feet; length of New York approach, 1,562½ feet; Brooklyn approach, 971 feet. The masonry approaches are about 100 feet wide; the suspended structure is 85 feet wide; the grade of roadway is 3¼ feet in 100. The steel in the suspended structure weighs 6,620 tons, the cables weigh 3,588½ tons, the suspenders, cable-bands, etc., 1,180

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tons, the timber flooring 2,760 tons, and the railway structure 660 tons—making total permanent weight of bridge, from anchorage to anchorage, 14,808 tons. The transitory load which can be put upon the bridge is estimated at 3,100 tons. The bridge was opened to public traffic on May 24, 1883.

The above figures give but a faint idea of this master-piece of modern engineering. It must be seen and studied to be properly appreciated. By way of comparison we append the dimensions of a few of the most celebrated bridges elsewhere:

Location.	Total Length. Feet.	Longest Span. Feet.	Material	Character.
Brooklyn Bridge, N. Y.	5,989	1,595	Steel.	Suspension.
Poughkeepsie, N. Y....	4,595	525	Iron.	Truss (building).
Omaha, Neb.....	2,750	250	"	Post Truss.
Cincinnati, O.....	2,220	1,057	"	Suspension.
St. Louis, Mo.....	1,550	520	Steel.	Segmental Arch.
Pittsburgh, Pa	1,245	800	Iron.	Suspension.
Leavenworth, Kan.....	1,000	340	"	Post Truss.
New Niagara, N. Y....	.....	1,229	"	Suspension.
Britannia, Menai Strait.	1,378	459	"	Tubular.
Victoria, Montreal, Ca.	6,538	330	"	Tubular.
Fribourg, Switzerland..	.....	889	"	Suspension.
Waterloo, London, Eng.	.....	120	Stone.	Elliptical Arch.

A COPY of the *Following of Christ* which belonged to Jean Jacques Rousseau was found by M. de la Tour. It showed signs of constant use, and had evidently been carried with him in his country rambles, as periwinkles and other flowers were here and there between the leaves. He read it, too, at night, for there were drops of tallow from the candle upon its pages. There were a few marginal notes, and some passages were underlined. A letter is still extant in which Rousseau asks a Paris bookseller in January, 1763, to send him, among other books, the *De Imitatione Christi* in Latin. This was after he had written his principal works and had found an asylum from the outcries against him at Neufchâtel. It is pleasant to think he sought consolation in the study of Thomas à Kempis.

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Saint Teresa and the Carmelites.

Towering fifteen hundred feet above the Mediterranean Sea is the famous promontory formed by the northwestern end of the Mount Carmel range. Along the northern base of these mountains winds the little brook Kishon, and stretching for some miles thence is the plain of Esdraelon. These mountains are crowned with pines and oaks, and their sides are covered with olive-trees and laurel-bushes. It was in these mountains that Elias destroyed the prophets of Baal, and here, along with his disciples, he then made his own abode. Tradition says that from the days of Elias Mount Carmel continued to be the dwelling-place of the prophets, and that at the time of Peter's preaching some of them, going up to Jerusalem, returned to their hermitage devout believers in Christ. If this tradition be founded on truth the Christian hermits of Mount Carmel could boast of a greater antiquity than even the cenobites of the Thebaïd in Egypt.



At all events, the hermits of Mount Carmel are said to have been subjected to some sort of organization and to have received a rule of life from the patriarch of Antioch in the twelfth century. Another rule, or the same rule modified, was afterward drawn up for them by St. Albert of Parma, the patriarch of Jerusalem, and this rule was confirmed by Pope Honorius III., 1226.

It was in England that the first Carmelite foundation in

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Europe was made. Ralph Freeborn, who had gone to Palestine as a crusader and had laid aside his armor for the coarse robe of a hermit of the sacred mountain, returned with one of his brethren in religion, and in 1240 founded the priory of Hulne, near Alnwick. Here in 1245 the first general chapter of the Order of Our Lady of Mount Carmel was held, and St. Simon Stock was chosen first prior-general of the institute. At this chapter the rule was mitigated so as to render the Carmelites friars rather than monks, and thus adapt them to the more active life of preachers and missionaries rather than to that of contemplatives, as they had been hitherto. For this was the period that saw the rise of the great mendicant orders—Dominicans, Franciscans, and Augustinians, to which were now added the Carmelites. The monks were men of prayer, contemplation, study, and manual labor. They were recluses, never going beyond their monastic bounds, except when driven out by lawless invasion, or when called out by urgent needs of charity. The friars, on the other hand, while also cultivating prayer and meditation, went out among men to preach and to evangelize all classes. Monks, by the very fact of their constant industry, enriched their own houses and all the country about them. For it ought to be remembered that it was the monasteries of Europe, with their laborers gathered about them and their wise attention to agriculture, that were really the beginnings of most of the cities and towns of modern Europe. The monks had been missionaries at the first; they had converted the barbarians to the faith. Now it was the turn of the new orders to perfect and carry on the work begun by the monks. The friars, therefore, disowned wealth, made themselves beggars, and began the work of preaching in the cities and teaching in the universities. This distinction between monks and friars is often forgotten even by Catholics.

The Carmelites, under their mitigated rule, spread all over Europe, and were already in a tolerably flourishing condition at the outbreak of the so-called Reformation. At this time there were many houses of the Carmelite friars and nuns in Spain, and in one of these, the convent of the Incarnation at Avila, a young woman was received as a novice who was destined to become famous as the reformer of the order.

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This was Teresa de Cepeda y Ahumada, known to the Catholic world as St. Teresa of Jesus.

Teresa was born at Avila, in Old Castile, on Wednesday of Passion Week, March 28, 1515. Her parents were Don Alfonso Sanchez de Cepeda and his wife, Beatriz de Ahumada y Tapia. She was the third of nine children, and was brought up in a home where the good instincts she inherited from both sides were developed by virtuous example and teaching. When Teresa was about twelve her mother died, but an older sister took the mother's place in the household. At sixteen she was sent to an Augustinian convent to complete her education, and she left it, after a year and a half, with a vague desire of becoming a nun. This desire took definite shape after an illness of some months, and in her nineteenth year she was received, on the 2d of November, 1533, into the Carmelite community at Avila. The life of the community was exemplary in every particular, but the very numbers and the lack of strict enclosure rendered intercourse with the world both easy and frequent. Visits were constantly made, of friends from without, and of nuns to friends beyond the cloister. Teresa herself, in obedience to the prioress but against her own inclination, made a prolonged visit to a lady of rank who was a friend of the convent, and she then became more than ever determined to found a community of Carmelites under the primitive rule given by Albert of Parma. She met with opposition, was treated as a visionary, and was asked if she could not lead a holy life in the way trodden by her sister nuns. But Teresa knew her mind. She was not a visionary. At last she obtained a papal brief addressed to the bishop of Avila, under whose jurisdiction the new institute in his diocese was to remain temporarily, authorizing her to found communities, and with four novices she had the happiness, on the 24th of August, 1562, of installing the Blessed Sacrament in the little house of Avila which she made the convent of St. Joseph. The old rule, which Teresa revived, was severe in the extreme. It required abstinence from meat at all times, except in case of sickness; fasting from the feast of the Holy Cross (September 14) to Easter Sunday; and among other things poverty was enforced to an extent not

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observed under the mitigation. The cloister also was strictly maintained, and, along with this, silence, which was passed in prayer and contemplation. The Carmelite nuns of this strict rule became, in fact, contemplatives.

In 1566 the father-general of the Carmelites came to Spain, and he readmitted Teresa to his jurisdiction. Teresa then broached her new project of founding communities of friars, also of the strict observance, and at last obtained his consent. Two friars of the mitigated Carmelite rule offered themselves to St. Teresa. One of these, Fray Juan de St. Mathias, then but twenty-five, was destined to become celebrated in Church annals as St. John of the Cross. The Barefooted Carmelites had to face many difficulties, and even to undergo harsh treatment at the hands of those of the mitigated observance. Finally, under a brief of Pope Sixtus V., the first general chapter of the Reform was held at Madrid in 1588, and from that time the new order has continued in spite of wars and revolutions, communities flourishing now in various parts of Europe, as well as in Ireland, England, and in our own country.

After forty-seven years of the religious life St. Teresa of Jesus died at Alva, October 4, 1582, but, owing to the change of the calendar, the 15th of that month is the day of her feast. St. Teresa was canonized in 1622. She left four books which have placed her in a high rank among the writers on mystical theology, principal of which are her *Life*, which is really an account written for her confessor of her soul's communion with God, and the *Way of Perfection*, which sets forth her ideas of the spiritual life as she thought it ought to be lived by her nuns. The other two books of which she is the author are *The Book of the Foundations* and the *Interior Castle*. All these works have been rendered into English several times.

If he be called stout that hath fortitude, he wise that hath wisdom, he learned that hath the gift of languages, why not he rich in goodness who hath riches? I must, therefore, conclude that riches are not to be numbered among good things.—*Sir T. More.*

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Baron O'Hagan, K.P.

Thomas Baron O'Hagan, of Tullaghoge, Knight of St. Patrick, Privy Councillor, late Lord High Chancellor of Ireland—an office that he held twice—son of Edward O'Hagan and Mary, daughter of Captain Thomas Bell, was born in Belfast, May 29, 1812, so that he has now entered his seventy-second year, yet retains all those intellectual graces and that charm of brilliant oratory to which he is largely indebted for his unprecedented success at the Irish bar, his sterling Catholicity notwithstanding and his devoted attachment to his country. We select his name for notice, that our Irish-American readers may be reminded of the life and labors of one of the best and most prominent products of Catholic Emancipation. His parents were in far from affluent circumstances, and his early life was marked by the usual social struggle incidental to all Ulster Catholics. About the time of his boyhood there was not a Catholic church in Belfast, the small minority of Catholics in the town having to repair to Hannahstown, some two miles distant, to hear Mass on Sundays. Now the borough is divided into six parishes, with an aggregate Catholic population in 1861 of 59,975, having some of the finest churches in Ireland, with large religious houses of priests, Christian Brothers, and nuns, and one of the best diocesan colleges in the country. Thomas O'Hagan's family was Irish of the Irish and Catholic of the Catholics. The sept were chiefs of the district in Tir Eogain, within which was the rath of



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Tullaghoge, in the parish of Desertcreight, near Dungannon, where the O'Neills, kings of Ulster, were inaugurated, at which O'Hagan presided as chief brehon. There was a seat or coronation-chair of large, rude stones at Tullaghoge, called *Leac-na-Riagh*, or the Stone of the Kings; but this ancient memorial of the sovereignty of the O'Neills was broken by order of the Lord-Deputy Mountjoy in the reign of Elizabeth.

No Catholic place of education being open to him, young O'Hagan was sent to the Belfast Academy, where he distinguished himself. When very young he devoted himself to journalism, and for some time edited with marked ability the Newry *Examiner*, in which position he made the acquaintance and secured the esteem and regard of Most Rev. Dr. Blake, then bishop of Dromore. He was called to the bar in 1836, when twenty-four years of age, and the same year married Mary, daughter of Charles Hamilton Teeling, of Belfast. The Teelings were an old and patriotic Ulster family, some of whom were engaged in the perils of the rebellion.

When the Repeal Association was founded in 1840 by O'Connell, O'Hagan became a member and served on some of the committees. At the state trials in 1843–44, after the arrest of O'Connell and his fellow-prisoners, O'Hagan was one of O'Connell's counsel; acted also in that capacity in the appeal before the House of Lords against the verdict of the Queen's Bench, and was one of the bearers to Ireland of the decision which quashed that verdict and threw open the gates of Richmond Bridewell to O'Connell and his fellow-martyrs. In 1849 O'Hagan was called to the Inner Bar as queen's counsel, and rapidly rose in his profession at a time when many men of eminence were his competitors. He filled the office of solicitor-general in 1860–61, and that of attorney-general 1861–65, which raised him to the rank of privy councillor. Mr. O'Hagan stood for the borough of Tralee and was returned to Parliament in 1863, where he sat until 1865, when he was elevated to the bench as one of the justices of the Court of Common Pleas. As justice of the Common Pleas it fell to his lot to try at the assizes many of the Fenian prisoners after the

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abortive attempts in 1867–68, when he held the balance evenly between the crown and the accused, which won for him marked popularity. When the Gladstone ministry succeeded to power in 1868 Mr. O'Hagan was appointed lord high chancellor of Ireland, which he held till the fall of that ministry in 1874—the first Catholic who had held that office since 1688. In 1870 he was raised to the peerage as Baron O'Hagan of Tullaghoge, and served again as lord-chancellor in 1880–81, when, on the occasion of his resignation, he was created a knight of the most illustrious Order of St. Patrick. Lord O'Hagan has since closely attended his duties in the House of Lords, where he also sits, in the Supreme Court of Appeal, as a law lord, and, of course, often hears Irish cases.

Lord O'Hagan has largely influenced legislation to the advantage of his country and his race. The Irish poor-law, reformatory and industrial schools, and measures for the relief of every form of suffering, have felt his benevolent hand. O'Hagan's act stamped out the infamous system of jury-packing, which for centuries doomed tens of thousands of innocent men to the gallows. Not alone in both Houses of Parliament, as well as on the bench, but as president of several learned and scientific societies, Lord O'Hagan has ever boldly and ably pleaded for full justice to Ireland. He was the attached friend of all the patriots and literary men of the Repeal period, and to him several of them dedicated their published works. The national monuments to Moore, Grattan, O'Connell, and other patriots had his warmest support, and at the inauguration of the Moore statue in 1857 he delivered one of his best orations in handing it over, on the part of the committee, to the corporation of Dublin.

There is no public event, however, of Lord O'Hagan's life that proves the high moral and political fibre of his intellect and his heart more strikingly than his oration in 1875 at the celebration of the O'Connell centenary in Dublin. Called on by the committee as the most fitting living orator for the memorable occasion amongst the friends and contemporaries of the Liberator, no greater tribute of respect and confidence could be tendered to any Irishman. Neither in the offer nor in the acceptance was any condition proposed or implied. O'Connell in his public totality, from the cradle in Cahir-

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civeen to the grave in Glasnevin, was the great theme committed to the orator, and eloquently did he fulfil his task.

A few years later we find Lord O'Hagan, in 1879, the orator at the centenary celebration of the national poet, Moore, on which occasion he delivered a charming address of matchless ability, redolent of Irish faith and Irish nationality.

Lord O'Hagan's first wife having died in 1868, he married secondly, in 1871, Alice Mary, youngest daughter of the late Colonel Towneley, of Towneley, Lancashire, by whom he has four children, two sons and two daughters. His only surviving daughter by the first marriage, Hon. Frances, was married in 1865 to the Hon. John O'Hagan, judicial commissioner of the Irish Land Commission, one of the most devoted Catholics, one of the most sincere patriots, and one of the most gifted poets and most cultured men in Ireland.

THE ROCKY MOUNTAINS.—The region of the Rocky Mountains was early visited by Jesuit missionaries, who gave to this great Western range the first approach to its present name, *Montagnes des Pierres Brillants*, which is found in Bellion's map of North America, published in Charlevoix's *History of New France* in 1743. The name of "Rocky Mountains" first appears on a map in Morse's *American Geography*, dated 1794; while in the text of that of 1789 the range is still called the "Shining Mountains."

THE celebrated John of Avila divides the week into so many stages of the Passion of Christ: On *Monday* think of our Lord's agony in the garden and what passed in the house of Annas and Caiphas; *Tuesday*, of the accusations, the removal from judge to judge, and the flagellation; *Wednesday*, of the crowning with thorns and the mockery; *Thursday*, of the washing of the feet, and the Blessed Eucharist; *Friday*, of the sentence, the carrying of the cross, the crucifixion and death; *Saturday*, of the piercing of the side, the taking down from the cross, the burial, and the grief of the Blessed Virgin; *Sunday*, of the resurrection and the state of future glory.

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St. Francis Xavier,

THE APOSTLE OF THE INDIES.

St. Francis Xavier was descended from the ancient kings of Aragon, and was born April 7, 1506, in the castle of Xavier, a few leagues from Pampeluna. He was the youngest of a large family and was chosen to assume and perpetuate his mother's name of Xavier, she being the last of her race. His father, a man of noble birth, was a jurisconsult of distinction and a great favorite of his sovereign. Xavier's brothers chose the military career, but he had inherited his father's studious disposition and was sent to the University of Paris to pursue his studies, that he might make illustrious his family by his literary attainments, as other members had done by their feats at arms. His talents justified their expectations, and after taking his degree he began to lecture with success. It was at Paris he was providentially brought in contact with St. Ignatius Loyola, who, after many repulses, at length effected his conversion to a higher life by constant repetition of the text: "What shall it profit a man if he gain the whole world and lose his own soul?" Xavier had been brought up religiously and lived an irreproachable life amid the corruption and license of the gay capital, but he was proud by nature and ambitious of worldly distinction. A thorough change was now wrought in his soul, and, resolving to devote his life irrevocably to God in the strictest sense of the term, he became one of the first members of the Society of Jesus and accompanied St. Ignatius and his little band to



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Italy on foot. This was a disappointment to his parents, but his sister, Doña Magdalena, who, after spending her youth at the court of his Catholic Majesty, had become a nun at Gandia, with the keen spiritual insight often given to people of saintly life, foretold her brother's apostolic career and reconciled her parents to his course.

St. Xavier was ordained priest at Venice, and then withdrew for forty days to a little cabin among the Euganean hills to prepare for his first Mass, which he said at Vicenza. Appointed by St. Ignatius to the mission of the Indies, he embarked at Lisbon in April, 1541, but did not arrive at Goa till May, 1542, after a voyage of thirteen months. The hardships and difficulties of such a voyage can now be scarcely conceived, so great have been the improvements in navigation. A thousand people were crowded into the vessel, and their misery, sufferings, and defects of character made it a place of horror terrible to be confined in. But Xavier, though the dignity of papal nuncio had been conferred on him, became their physician, nurse, comforter, and father. He gave up his room to them, distributed among them the choicest dishes at his table, preached to them, and reconciled them to God, thereby converting the ship into a place of order and religious sobriety.

In India he first labored along the coast of Malabar and Travancore, where he founded forty-five churches, and by the year 1548 there were two hundred thousand Christians. He then went to Ceylon, Malacca, and the Spice Islands, where he met with equal success. In the island of Moro alone he won twenty-nine towns and villages to the kingdom of Christ, and he converted the whole city of Tolo, consisting of twenty-five thousand souls. So many flocked to him for baptism that on one occasion he could no longer raise his arm from exhaustion, and his voice became extinct from incessant repetition of the truths of religion.

He conformed as far as possible to the habits of the people among whom he labored. He never touched wine. He never tasted wheat bread, unless at the table of Europeans, for he generally took what was placed before him. When alone or with the natives he lived on rice, or, by way of better cheer, a little fish without any seasoning. His shoes

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being worn out or given away, he went barefoot, and he slept on the ground in a poor cabin or in the open air, but only three hours at a time, giving the remainder of the night to prayer and the service of his neighbor.

His success in propagating the Gospel was not without much opposition and constant peril. He was beaten. He was stoned. He was wounded twice. His life was attempted by poison. He was shot with an arrow. Though longing for martyrdom, he often concealed himself in caves or the depths of forests, that he might still live to win souls to Christ. He often crossed the tempestuous seas of the East at the risk of his life, serene when the very waves threatened to engulf him.

St. Xavier succeeded in landing at Japan August 15, 1549, and so effectually did he sow the seed of the Gospel that when a persecution against Christians was declared about forty-five years after there were two hundred and fifty churches and four hundred thousand converts. In 1590 no less than twenty thousand natives were put to death for the faith.

St. Xavier then endeavored to penetrate into China, at that time forbidden to foreigners under penalty of death, and had reached the isle of Sancian, where the Portuguese had a foothold, when, abandoned by his guide, he was laid up with a fever in a hospital-ship for sailors and soldiers; but their noise disturbing his union with God, he expressed a wish to be taken ashore, where he was left on the sands, exposed to a burning sun by day and cold blasts by night. A compassionate Portuguese at length bore him to a rude shelter, where he died with his eyes fastened on his crucifix, crying, "In thee, O Lord, I have hoped!" December 2, 1552, aged forty-six. He was buried at the foot of a hill on one side of the harbor, and his grave marked by two heaps of stones set up by the Portuguese. A chapel has since been erected on the spot, in the centre of which is a tablet in the pavement bearing the following inscription in Portuguese and Chinese: "Here was deposited St. Francis Xavier, of the Society of Jesus, Apostle of the East. This stone was placed here in 1639." His remains were taken to Goa in 1553, where they have been placed in a magnificent shrine in a

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large church bearing his name. His right arm, however—the arm and hand that had baptized so many thousands—was taken to Rome, where, on high festivals, it may be seen in a rich reliquary on his altar in the Gesù.

The number of converts made by St. Francis Xavier were rated at seven hundred thousand in the documents to prove his sanctity; but it was impossible to fully estimate them, and the Sovereign Pontiff, in the bull of his canonization, declares them to be in number like the stars in the heavens or the sands on the sea-shore.

Of St. Xavier's letters one hundred and thirty-six have been published—the last written from the isle of Sancian only nineteen days before his death. They are all eminently characteristic, displaying the solidity of his judgment, the breadth and keenness of his mind, the fervor of his piety, his unbounded zeal for the salvation of souls, and his attachment to the Society of Jesus.

St. Xavier's beautiful Latin hymn, "O Deus! ego amo te," that breathes so fully the fervor and unselfish nature of his piety, has thus been translated by Longfellow:

"O God! my spirit loves but thee:
Not that in heaven its home may be,
Nor that the souls that love not thee
Shall groan in fire eternally.

"But thou on the accursèd tree
In mercy hast embracèd me;
For me the cruel nails, the spear,
The ignominious scoff, didst bear,
Countless, unutterable woes—
The bloody sweat, death's pangs and throes,
These thou didst bear, all these for me,
A sinner and estranged from thee.

"And wherefore no affection show,
Jesu, to thee that lov'st me so?
Not in that heaven my home may be,
Nor lest I die eternally,
Nor from the hopes of joys above me;
But even as thou thyself didst love me
So love I and will ever love thee,
Solely because my King art thou,
My God for evermore as now."

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A German Prophecy of the 13th Century.

There is an old German prophecy by Brother Herrmann, a monk belonging to the monastery of Lehnin, in Brandenburg, who lived about the year 1270, and died in the odor of sanctity. It is written in leonine hexameters, and was printed in 1723. His prophecies chiefly concerned the fate of his own and a neighboring monastery; but as their destiny depended on public events, and more especially on those who governed the country, these predictions assume the form of a brief prophetic history of the house of Hohenzollern—that is, the now royal house of Prussia. The good monk thus begins:

"Nunc tibi, cum cura, Lehnin, cano fata futura,
Quæ mihi monstravit Dominus, qui cuncta creavit."

Now, O Lehnin! I sing with sorrow to thee thy future fates,
Which the Lord, the Creator of all, has shown to me.

He proceeds to describe the prosperity of Lehnin under the race of Otto I., and its decay after the extinction of this family, which took place in the person of Henry III., in 1320.

After various details concerning Brandenburg, plundered by knights and barons, who were to be put down by a strong emperor—as happened under Charles IV., who died in 1378—he comes to the accession of the Hohenzollerns, and describes the first prince of that family as rising to distinction by holding two castles, or *Burgen*. These were Nuremberg and Brandenburg. The latter was sold to him by the Emperor Sigismund. Brother Herrmann goes on to describe without names, but in a striking manner, the fate and character of successive margraves, electors, and kings, till he comes to Frederick William I., who died in 1740, seventeen years after the prophecy was printed, and whose character and death he describes. The career of Frederick the Great is indicated with tolerable clearness. One line says:

"Flantibus hinc Austris, vitam vult credere claustris."

That is:

When the south wind blows he trusts his life to the cloisters.

And, in fact, Frederick, when hard pressed by the Austrians on one occasion, was compelled to conceal himself in a

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monastery—the point being the similarity of *auster*, south wind, and Austria.

He then truly describes Frederick William II. as vicious, sensual, and oppressive, but not warlike, after which he goes on:

"Natus florebit; quod non sperasset habebit."

The son shall flourish; he shall possess what he did not hope for.

And the late King Frederick William III., after being reduced to the lowest ebb by Napoleon, becomes unexpectedly far more powerful than he had ever been. He continues:

"But the sad people shall mourn in these times;
And the king sees not that a new power is arising.
At length he bears the sceptres who shall be the last of his race."

He had said in line 49:

"This poison * shall last to the eleventh generation."

Now, Frederick William IV. is the eleventh from Joachim III., the first Protestant prince of Brandenburg, in reference to whom the above line is written. Other prophecies coincide with this one in predicting that the present sovereign will be the last king of Prussia.

Then comes the line:

"Et pastor gregem recipit, Germania regem,"

And the shepherd receives his flock, Germany a king,

as if the true religion were to prevail and Germany be under one sovereign.

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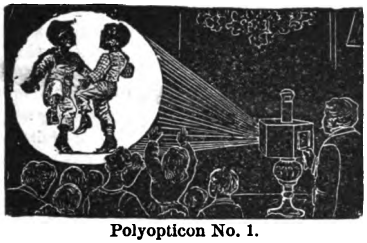
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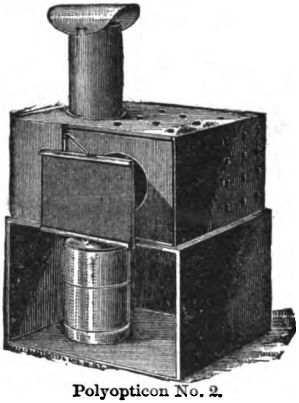
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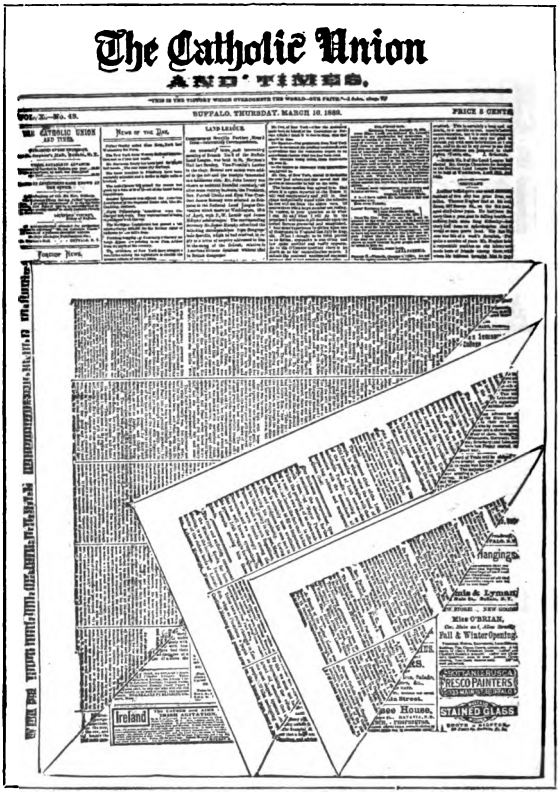
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Astronomical Calculations for the Year 1885.

Eclipses for 1885.

There will be four eclipses this year, two of the Sun and two of the Moon:

1. An annular (ring form) eclipse of the Sun, March 16, 12h. 36m. ev. Visible throughout the United States:

PLACE.	BEGINS.	MIDDLE.	ENDS.	PLACE.	BEGINS.	MIDDLE.	ENDS.
Boston	12 37 ev.	1 59 ev.	3 12 ev.	Charleston	12 1 ev.	1 23 ev.	2 36 ev.
New York	12 25 ev.	1 47 ev.	3 0 ev.	Chicago	11 31 mo.	12 53 ev.	2 6 ev.
Washington	12 13 ev.	1 35 ev.	2 48 ev.	St. Louis	11 20 mo.	12 42 ev.	1 55 ev.

This eclipse will be annular at Oregon, Washington Territory, and Hudson's Bay.

2. A partial eclipse of the Moon, March 30, 11h. 34m. mo. Invisible in United States.

3. A total eclipse of the Sun, September 8, 4h. 19m. ev. Invisible here. Visible in Australia and Southern Pacific Ocean. Total at Cape Horn.

4. A partial eclipse of the Moon, September 24, 2h. 27m. mo. Visible:

PLACE.	BEGINS.	MIDDLE.	ENDS.	PLACE.	BEGINS.	MIDDLE.	ENDS.
Boston	1 31 mo.	3 4 mo.	4 37 mo.	Charleston	12 55 mo.	2 28 mo.	4 1 mo.
New York	1 19 mo.	2 52 mo.	4 25 mo.	Chicago	12 25 mo.	1 58 mo.	3 31 mo.
Washington	1 7 mo.	2 40 mo.	4 13 mo.	St. Louis	12 14 mo.	1 47 mo.	3 20 mo.

Chronological Cycles.

Dominical Letter	D	Julian Period	6598
Solar Cycle	18	Year of the World (Septuagint)	7393–94
Lunar Cycle, or Golden Number	5	Dionysian Period	214
Epact	14	Jewish Lunar Cycle	2

Morning Stars.

Venus, until May 4.
Mars, until November 1.
Jupiter, after September 8.
Saturn, after June 18, until September 17.

Evening Stars.

Venus, after May 4.
Mars, after November 1.
Jupiter, until September 8.
Saturn, until June 18, after September 17.

Planets Brightest.

Mercury, January 26, May 25, September 18, rising then just before the Sun; also April 7, August 5, November 30, setting then just after the Sun. Venus, December 9. Mars, not this year. Jupiter, February 19. Saturn, December 26.

The Four Seasons.

		D.	H.	M.		D.	H.	M.
Winter begins,	1884, December	21	5	12 mo., and lasts		88	23	3
Spring "	1885, March	20	4	15 ev., "		92	22	8
Summer "	1885, June	21	2	23 mo., "		93	1	48
Autumn "	1885, September	22	4	11 ev., "		90	16	7
Winter "	1885, December	21	10	18 mo. Tropical year		365	15	6

Church Days and Cycles of Time.

Septuagesima Sunday	Feb. 1	Easter Sunday	April 5
Sexagesima Sunday	Feb. 8	Low Sunday	April 12
Quinquagesima Sunday	Feb. 15	Rogation Sunday	May 10
Ash Wednesday	Feb. 18	Ascension Day	May 14
Quadragesima Sunday	Feb. 22	Whit-Sunday	May 24
Mid-Lent Sunday	March 15	Trinity Sunday	May 31
Palm Sunday	March 29	Corpus Christi	June 4
Good Friday	April 3	First Sunday in Advent	Nov. 29

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Days of Obligation to Abstain from Work.

All Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are *not* days of Obligation in the Dioceses of St. Louis, Alton, Peoria, Chicago, Dubuque, Green Bay, Nashville, Santa Fé, St. Joseph, St. Paul; V. A. of Arizona, Colorado, Indian Territory, Montana, and Nebraska; New Orleans, Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, Brownsville, Leavenworth, and Kansas City.

On days of Obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

Fasting Days of Obligation.

All the week-days of Lent; the Fridays in Advent; the Ember Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is *never* a fast-day.

[Note.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are *not* fasting days of obligation.]

Abstinence Days.

These are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation) from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

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cities with carriers. Government *Postal Cards*, 1 cent each; if anything except address is pasted on a postal card, letter postage is charged.

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Third class Matter.—On transient newspapers and magazines, books, publications unsealed for advertising purposes, or at nominal rates, circulars, proof-sheets with copy, commercial blanks, photos, etc., the postage is one cent for every two ounces or fractional part. They must contain no written information.

Fourth-class Matter.—On all blank cards or envelopes, seeds, cuttings, bulbs, drawings, samples of merchandise, etc., the postage is one cent for each ounce. The sender of any article of third or fourth class may write his name or address within or on the outside, with the word "from," or may write or print on any package the number and names of the articles enclosed. The weight of any article of these classes, a single book excepted, is limited to 4 pounds and it must be so wrapped that the contents may be examined without mutilating the wrapper.

Liquids, poisons, explosive or inflammable matter, indecencies, lottery and false pretence matters, are excluded from the mails.

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All registered articles must be prepaid. Newspapers, and other printed papers, and all matter of the second, third, and fourth classes, should be prepaid; unless at least partly prepaid, will not be forwarded.

Gold and silver money, jewels and precious stones, and any other articles whatever liable to customs duties, are excluded from foreign mails. To the following postage *must* be prepaid: To Bolivia, 17 cents; Sandwich Islands, 5 cents; to Costa Rica, 5 cents.

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Archbishops and Bishops of the United States, September, 1889.

ARCHBISHOPS.

NAME.	ARCHDIOCESE.	RESIDENCE.	DATE OF CONSECRATION.
John Cardinal McCloskey	New York	New York	March 10, 1844.
Most Rev. M. A. Corrigan, D.D., Coadj	"	"	May 4, 1873.
James Gibbons, D.D	Baltimore	Baltimore, Md	Aug. 16, 1868.
C. J. Seghers	Oregon	Portland, Oregon	June 29, 1873.
Peter R. Kenrick, D.D	St. Louis	St. Louis, Mo	Nov. 30, 1841.
W. H. Elder, D.D	Cincinnati	Cincinnati, Ohio	May 3, 1857.
J. S. Alemany, D.D	San Francisco	San Francisco, Cal	June 30, 1850.
P. W. Riordan, D.D., Coadj	" "	" "	Sept. 16, 1883.
John B. Lamy, D.D	Santa Fé	Santa Fé, N. M	Nov. 24, 1850.
P. J. Ryan, D.D	Philadelphia	Philadelphia, Pa	April 14, 1872.
N. J. Perché, D.D	New Orleans	New Orleans, La	May 1, 1870.
John J. Williams, D.D	Boston	Boston, Mass	March 11, 1866.
Michael Heiss, D.D	Milwaukee	Milwaukee, Wis	Sept. 6, 1868.
P. A. Feehan, D.D	Chicago	Chicago, Ill	Nov. 1, 1865.

BISHOPS.

Right Rev. F. Mora, D.D	Monterey	Los Angeles, Cal	Aug. 3, 1873.
James A. Healy, D.D	Portland	Portland, Me	June 2, 1875.
F. Janssens, D.D	Natchez	Natchez, Miss	May 1, 1881.
Joseph Dwenger, D.D	Fort Wayne	Fort Wayne, Ind	April 14, 1872.
H. P. Northrop, D.D	Charleston	Charleston, S. C	Jan. 8, 1882.
L. S. McMahon, D.D	Hartford	Hartford, Ct	Aug. 10, 1879.
John Moore, D.D	St. Augustine	St. Augustine, Fla	May 13, 1877.
James O'Connor, D.D	Nebraska	Omaha, Neb	Aug. 20, 1876.
Thomas L. Grace, D.D	St. Paul	St. Paul, Minn	July 24, 1859.
John Ireland, D.D., Coadj	"	" "	Dec. 21, 1875.
D. Manucy, D.D	Mobile	Mobile, Ala	Dec. 8, 1874.
John Tuigg, D.D	Pittsburgh	Pittsburgh, Pa	March 19, 1876.
E. O'Connell, D.D	Grass Valley	Marysville, Cal	Feb. 3, 1861.
Patrick Monogue, D.D., Coadj	"	Virginia City, Nev	Jan. 16, 1881.
J. A. Watterson, D.D	Columbus	Columbus, Ohio	Aug. 8, 1880.
N. A. Gallagher	Galveston	Galveston, Texas	April 30, 1882.
Louis De Goesbriand, D.D	Burlington	Burlington, Vt	Oct. 30, 1853.
J. Rademacher, D.D	Nashville	Nashville, Tenn	June 24, 1883.
Fcs. McNeirny, D.D	Albany	Albany, N. Y	April 21, 1872.
F. X. Leray, D.D., Coadj	New Orleans	New Orleans, La	April 22, 1877.
John Hennessy, D.D	Dubuque	Dubuque, Iowa	Sept. 30, 1866.

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	Edward Fitzgerald, D.D.	Little Rock	Little Rock, Ark.	Feb. 3, 1867.
	William McCloskey, D.D.	Louisville	Louisville, Ky	May 24, 1868.
	John J. Kain, D.D.	Wheeling	Wheeling, West Va.	May 23, 1875.
	Ægidius Junger, D.D.	Nesqually	Vancouver, W. T.	Oct. 28, 1879.
	Richard Gilmour, D.D.	Cleveland	Cleveland, Ohio	April 14, 1872.
	F. S. Chatard, D.D.	Vincennes	Indianapolis, Ind.	May 12, 1878.
	John J. Keane, D.D.	Richmond	Richmond, Va.	Aug. 25, 1878.
	Louis M. Fink, D.D.	Leavenworth	Leavenworth, Kansas	June 11, 1871.
	John Loughlin, D.D.	Brooklyn	Brooklyn, N. Y.	Oct. 30, 1853.
		Natchitoches	Natchitoches, La.	
	J. F. Shanahan, D.D.	Harrisburg	Harrisburg, Pa.	July 12, 1868
	William O'Hara, D.D.	Scranton	Scranton, Pa.	July 12. 1868
	B. J. McQuaid, D.D.	Rochester	Rochester, N. Y.	July 12, 1868.
	F. X. Krautbauer, D.D.	Green Bay	Green Bay, Wis.	June 29, 1875.
Most Rev.	C. J. Seghers, Adm.	Idaho	Portland, Oregon	
Right Rev.	Tobias Mullen, D.D.	Erie	Erie, Pa.	Aug. 2, 1868.
	J. P. Machebeuf, D.D.	Colorado	Denver City, Col.	Aug. 16, 1868.
	Thomas A. Becker, D.D.	Wilmington	Wilmington, Del.	Aug. 16, 1868.
		North Carolina	Wilmington, N. C.	
	Killian Flasch, D.D.	La Crosse	La Crosse, Wis.	Aug. 24, 1881.
	W. M. Wigger, D.D.	Newark	Newark, N. J.	Oct. 18, 1881.
	Stephen V. Ryan, D.D.	Buffalo	Buffalo, N. Y.	Nov. 8, 1868.
	J. B. Vertin, D.D.	Marquette	Marquette, Mich.	Sept. 14, 1879.
	W. H. Gross, D.D.	Savannah	Savannah, Ga.	April 27, 1873.
	C. P. Maes, D.D.	Covington	Covington, Ky	
	C. H. Borgess, D.D.	Detroit	Detroit, Mich.	April 24, 1870.
	P. J. Baltes, D.D.	Alton	Alton, Ill.	Jan. 23, 1870.
	P. T. O'Reilly, D.D.	Springfield	Springfield, Mass.	Sept. 25, 1870.
	T. F. Hendricken, D.D.	Providence	Providence, R. I.	April 28, 1872.
	E. P. Wadhams, D.D.	Ogdensburg	Ogdensburg, N. Y.	May 5, 1872.
	D. Manucy, D.D.	Brownsville	Brownsville, Texas	Dec. 8, 1874.
	J. C. Neraz, D.D.	San Antonio	San Antonio, Texas	Dec. 8, 1874.
	J. B. Salpointe, D.D.	Arizona	Tucson, Arizona	June 20, 1869.
	R. Seidenbush, D.D.	N. Minnesota	St. Cloud, Minn.	May 30, 1875.
	J. L. Spalding, D.D.	Peoria	Peoria, Ill.	May 1, 1877.
	Martin Marty, O.S.B.	Dakota	Yankton, D. T.	Feb. 1, 1880.
	J. B. Brondel, D.D.	Vancouver	Victoria, B. C.	Dec. 14, 1879.
	John J. Hogan, D.D.	Kansas City	Kansas City, Mo.	Sept. 13, 1868.
	H. Cosgrove, D.D.	Davenport	Davenport, Iowa	Sept. 14, 1884.
	M. J. O'Farrell, D.D.	Trenton	Trenton, N. J.	Nov. 1, 1881.
	Isidore Robot, D.D.	Indian Territory	Atoka, I. T.	
	H. J. Richter, D.D.	Grand Rapids	Grand Rapids, Mich.	April 22, 1883.
	D. M. Bradley, D.D.	Manchester	Manchester, N. H.	June 11, 1884.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Full Moon.....	1	12 43 mo.	12 31 mo.	12 19 mo.	12 7 mo.	
Last Quarter.....	7	10 53 ev.	10 41 ev.	10 29 ev.	10 17 ev.	9 47 ev.
New Moon.....	16	3 53 mo.	3 41 mo.	3 29 mo.	3 17 mo.	2 47 mo.
First Quarter....	23	8 43 ev.	8 31 ev.	8 19 ev.	8 7 ev.	7 37 ev.
Full Moon.....	30	11 36 mo.	11 24 mo.	11 12 mo.	11 0 mo.	10 30 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Th	7 30	4 38	rises.	7 24	4 44	rises.	7 19	4 49	rises.	7 4	5 4	rises.
2	Fr	7 30	4 39	6 14	7 24	4 45	6 18	7 19	4 50	6 23	7 4	5 5	6 25
3	Sa	7 30	4 40	7 10	7 24	4 46	7 14	7 19	4 51	7 16	7 4	5 6	7 21
4	S	7 30	4 41	8 9	7 24	4 47	8 10	7 19	4 52	8 12	7 4	5 7	8 17
5	M	7 30	4 42	9 8	7 24	4 48	9 5	7 19	4 53	9 7	7 4	5 8	9 12
6	Tu	7 30	4 43	10 5	7 24	4 49	10 1	7 19	4 54	10 2	7 4	5 8	10 8
7	W	7 30	4 44	10 59	7 24	4 50	11 0	7 19	4 55	11 3	7 4	5 9	11 8
8	Th	7 30	4 45	morn.	7 24	4 51	morn.	7 19	4 56	morn.	7 4	5 10	morn.
9	Fr	7 30	4 46	12 0	7 24	4 52	12 1	7 19	4 57	12 3	7 4	5 11	12 7
10	Sa	7 29	4 47	12 48	7 24	4 53	12 49	7 19	4 58	12 50	7 4	5 12	12 53
11	S	7 29	4 48	1 40	7 23	4 54	1 45	7 18	4 59	1 46	7 4	5 12	1 48
12	M	7 29	4 49	2 40	7 23	4 55	2 41	7 18	5 0	2 44	7 4	5 13	2 45
13	Tu	7 28	4 50	3 38	7 23	4 56	3 39	7 18	5 1	3 40	7 4	5 14	3 41
14	W	7 28	4 51	4 39	7 23	4 57	4 37	7 17	5 2	4 39	7 4	5 15	4 40
15	Th	7 27	4 53	5 40	7 22	4 58	5 40	7 17	5 3	5 41	7 3	5 16	5 43
16	Fr	7 27	4 54	sets.	7 22	4 59	sets.	7 17	5 4	sets.	7 3	5 17	sets.
17	Sa	7 26	4 55	6 23	7 21	5 0	6 26	7 16	5 5	6 29	7 3	5 18	6 32
18	S	7 26	4 56	7 24	7 21	5 1	7 29	7 16	5 6	7 31	7 2	5 19	7 35
19	M	7 25	4 58	8 21	7 20	5 3	8 24	7 15	5 7	8 29	7 2	5 20	8 34
20	Tu	7 24	4 59	9 34	7 19	5 4	9 36	7 15	5 8	9 37	7 2	5 21	9 40
21	W	7 23	5 0	10 42	7 18	5 5	10 45	7 14	5 9	10 48	7 1	5 22	10 50
22	Th	7 22	5 1	11 47	7 18	5 6	11 50	7 13	5 10	11 54	7 1	5 23	11 57
23	Fr	7 22	5 3	morn.	7 17	5 8	morn.	7 12	5 11	morn.	7 0	5 24	morn.
24	Sa	7 21	5 4	12 50	7 16	5 9	12 52	7 12	5 12	12 56	7 0	5 25	12 59
25	S	7 20	5 5	1 50	7 15	5 10	1 54	7 11	5 13	1 56	7 0	5 26	1 57
26	M	7 20	5 6	2 50	7 15	5 11	2 52	7 10	5 14	2 54	6 59	5 27	2 57
27	Tu	7 19	5 7	3 56	7 14	5 12	3 55	7 10	5 15	3 58	6 59	5 28	3 58
28	W	7 18	5 9	4 58	7 13	5 13	4 56	7 9	5 16	4 58	6 58	5 29	4 59
29	Th	7 17	5 10	5 50	7 12	5 15	5 55	7 8	5 18	5 57	6 58	5 30	5 59
30	Fr	7 16	5 11	rises.	7 12	5 16	rises.	7 8	5 19	rises.	6 57	5 31	rises.
31	Sa	7 15	5 13	6 17	7 11	5 17	6 19	7 7	5 21	6 21	6 56	5 32	6 27

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D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	**Circumcision of our Lord.** HOLYDAY OF OBLIGATION. (In some dioceses it is not a holyday of obligation. See page 4.) Epist. Tit. ii. 11–15; Gosp. Luke ii. 21.
2	Friday	Octave of St. Stephen.
3	Saturday	Octave of St. John. *Abp. Hughes, New York, died*, 1864.
4	SUNDAY	Octave of the Holy Innocents. *Mother Seton died*, 1821.
5	Monday	Vigil of the Epiphany. *Bp. Neuman, Philadelphia, died*, 1860.
6	Tuesday	**Epiphany of our Lord.** HOLYDAY OF OBLIGATION. Less. Is. lx. 1–6; Gosp. Matt. ii. 1–12.
7	Wednesday	Of the Octave of the Epiphany.
8	Thursday	Of the Octave. *Cons. of Bp. Northrop, Charleston*, 1882.
9	Friday	Of the Octave. *Cons. Bp. Toebbe, Covington*, 1870.
10	Saturday	Of the Octave.
11	SUNDAY	**Sunday in the Octave of the Epiphany.** Epist. Rom. xii. 1–6; Gosp. ii. 42–52.
12	Monday	Of the Octave.
13	Tuesday	Octave of the Epiphany.
14	Wednesday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix, Martyr. *Bp. McGill, Richmond, died*, 1872.
15	Thursday	St. Paul, First Hermit. St. Maur, Abbot.
16	Friday	St. Marcellus, Pope and Martyr. *Cons. Bp. Manogue, Grass Valley*, 1881.
17	Saturday	St. Anthony, Abbot.
18	SUNDAY	**Second Sunday after Epiphany.** Feast of the Holy Name of Jesus. Less. Acts iv. 8–12; Gosp. Luke ii. 21; Last Gosp. John ii. 1–11.
19	Monday	St. Canute, King and Martyr. SS. Marius and Companions, Martyrs. *Bp. Baraga, Sault-Ste.-Marie, died*, 1868.
20	Tuesday	St. Fabian (Pope) and St. Sebastian, Martyrs.
21	Wednesday	St. Agnes, Virgin and Martyr.
22	Thursday	SS. Vincent and Anastasius, Martyrs.
23	Friday	Espousals of the B. V. M. and St. Joseph. *Cons. Bp. Baltes, Alton*, 1870.
24	Saturday	St. Timothy, Bishop and Martyr.
25	SUNDAY	**Third Sunday after Epiphany.** Conversion of St. Paul. Less. Acts ix. 11–22; Gosp. Matt. xix. 27–29; Last Gosp. Matt. viii. 1–13.
26	Monday	St. Polycarp, Bishop and Martyr.
27	Tuesday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
28	Wednesday	Chair of St. Peter at Rome (Jan. 18). St. Agnes, *secundo*.
29	Thursday	St. Francis of Sales, Bishop, Confessor, and Doctor of the Church. *Abp. Maréchal, Baltimore, died*, 1828.
30	Friday	St. Martina, Virgin and Martyr.
31	Saturday	St. Peter Nolasco, Confessor.

NOTE.—The red lines denote Sundays and Holydays of Obligation. The feasts of the Circumcision, the Epiphany, the Annunciation, and of Corpus Christi are not days of obligation in some dioceses. (See page 4.)

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
Last Quarter.....	6	5 54 ev.	5 42 ev.	5 30 ev.	5 18 ev.	4 48 ev.
New Moon.....	14	9 38 ev.	9 26 ev.	9 14 ev.	9 2 ev.	8 32 ev.
First Quarter....	22	5 48 mo.	5 36 mo.	5 24 mo.	5 12 mo.	4 42 mo.
Full Moon.....	28	11 17 ev.	11 5 ev.	10 53 ev.	10 41 ev.	10 11 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	S	7 14	5 14	6 54	7 10	5 18	6 59	7 6	5 22	7 2	6 56	5 32	7 9
2	M	7 13	5 15	7 42	7 9	5 19	7 46	7 5	5 23	7 48	6 55	5 33	7 53
3	Tu	7 11	5 16	8 32	7 7	5 20	8 34	7 4	5 24	8 35	6 54	5 34	8 40
4	W	7 10	5 18	9 27	7 6	5 23	9 29	7 3	5 25	9 31	6 53	5 35	9 35
5	Th	7 9	5 19	10 19	7 5	5 24	10 22	7 2	5 26	10 24	6 52	5 36	10 30
6	Fr	7 8	5 20	11 13	7 4	5 25	11 16	7 1	5 27	11 18	6 51	5 37	11 24
7	Sa	7 7	5 22	morn.	7 3	5 26	morn.	7 0	5 28	morn.	6 50	5 38	morn.
8	S	7 6	5 23	12 13	7 2	5 28	12 10	6 59	5 29	12 6	6 49	5 39	12 2
9	M	7 5	5 25	1 25	7 1	5 29	1 22	6 58	5 31	1 18	6 48	5 40	1 19
10	Tu	7 4	5 26	2 32	7 0	5 30	2 31	6 57	5 32	2 27	6 47	5 41	2 23
11	W	7 2	5 27	3 33	6 59	5 31	3 40	6 56	5 33	3 36	6 46	5 42	3 32
12	Th	7 1	5 29	4 44	6 58	5 33	4 40	6 55	5 34	4 36	6 46	5 43	4 32
13	Fr	7 0	5 30	5 48	6 57	5 34	5 41	6 54	5 35	5 37	6 45	5 44	5 33
14	Sa	6 58	5 31	sets.	6 54	5 36	sets.	6 53	5 36	sets.	6 44	5 45	sets.
15	S	6 57	5 33	6 56	6 53	5 37	7 0	6 52	5 37	7 2	6 43	5 46	7 6
16	M	6 55	5 34	7 47	6 50	5 38	7 51	6 50	5 39	7 53	6 42	5 46	7 54
17	Tu	6 54	5 35	8 15	6 49	5 40	8 20	6 49	5 40	8 23	6 41	5 47	8 23
18	W	6 52	5 36	9 6	6 48	5 41	9 10	6 48	5 41	9 13	6 40	5 48	9 10
19	Th	6 51	5 38	9 50	6 46	5 43	9 56	6 47	5 42	9 58	6 39	5 49	9 59
20	Fr	6 50	5 39	10 37	6 45	5 44	10 42	6 46	5 43	10 45	6 38	5 50	10 50
21	Sa	6 48	5 41	11 31	6 43	5 45	11 36	6 44	5 45	11 37	6 37	5 50	11 40
22	S	6 47	5 42	morn.	6 42	5 46	morn.	6 43	5 46	morn.	6 36	5 51	morn.
23	M	6 45	5 43	12 14	6 40	5 47	12 10	6 41	5 47	12 6	6 35	5 52	12 3
24	Tu	6 44	5 45	1 26	6 39	5 44	1 22	6 40	5 48	1 18	6 34	5 53	1 15
25	W	6 42	5 46	2 40	6 38	5 49	2 36	6 38	5 49	2 28	6 32	5 54	2 25
26	Th	6 40	5 47	3 52	6 37	5 50	3 48	6 37	5 50	3 44	6 31	5 55	3 40
27	Fr	6 38	5 48	5 15	6 36	5 51	5 10	6 35	5 51	5 4	6 30	5 56	5 1
28	Sa	6 37	5 49	rises.	6 35	5 52	rises.	6 34	5 52	rises.	6 29	5 57	rises.

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D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	**Septuagesima Sunday.** Epist. 1 Cor. ix. 24–x. 5; Gosp. Matt. xx. 1–16. *Cons. Bp. Marty, Dakota,* 1880. *Bp. Miles, Nashville, died,* 1860.
2	Monday	PURIFICATION OF THE B. V. M. CANDLEMAS DAY.
3	Tuesday	St. Blaise, Bishop and Martyr. *Cons. Bps. Fitzgerald, Little Rock, and O'Connell, Marysville,* 1861.
4	Wednesday	St. Andrew Corsini, Bishop and Confessor. *Bp. Flaget, Louisville, died,* 1850.
5	Thursday	St. Agatha, Virgin and Martyr.
6	Friday	St. Titus, Bishop and Confessor. *Bp. Connelly, N. Y., died,* 1825.
7	Saturday	St. Romuald, Abbot. *Abp. Spalding, Baltimore, died,* 1872.
8	SUNDAY	**Sexagesima Sunday.** Epist. 2 Cor. xi. 19–xii. 9; Gosp. Luke viii. 4–15.
9	Monday	St. Cyril of Alexandria, Bishop, Confessor, and Doctor of the Church. St. Apollonia, Virgin and Martyr.
10	Tuesday	St. Scholastica, Virgin.
11	Wednesday	St. Raymond of Pennafort, Confessor.
12	Thursday	Office of the Blessed Sacrament.
13	Friday	Feria. *Bp. Fitzpatrick, Boston, died,* 1866.
14	Saturday	Office of the Immaculate Conception. St. Valentine, Martyr.
15	SUNDAY	**Quinquagesima Sunday.** Epist. 1 Cor. xiii. 1–13; Gosp. Luke xviii. 31–43.
16	Monday	Feria.
17	Tuesday	Feria.
18	Wednesday	ASH WEDNESDAY; beginning of Lent.
19	Thursday	Feria. *Bp. Loras, Dubuque, died,* 1858.
20	Friday	Most Holy Passion of our Lord. *Election of Leo XIII., Pope,* 1878.
21	Saturday	Feria.
22	SUNDAY	**First Sunday in Lent.** Epist. 2 Cor. vi. 1–10; Gosp. Matt. iv. 1–11.
23	Monday	St. Peter Damian, Bishop, Confessor, and Doctor of the Church. Vigil of St. Mathias.
24	Tuesday	ST. MATHIAS, APOSTLE.
25	Wednesday	Ember Day. *Fast.*
26	Thursday	Feria. *Bp. Lynch, Charleston, died,* 1882.
27	Friday	Most Holy Crown of Thorns. Ember Day. *Fast.*
28	Saturday	Ember Day. *Fast.*

LET the pastors of the Church frequently admonish their flocks to avoid taverns, and let them refuse the sacraments to tavern-keepers who encourage intemperate drinking, especially on Sundays.—*Second Plenary Council of Baltimore.*

IF a business is such that a Catholic cannot make a living in it by acting according to his conscience and his religious duty, he is evidently bound to refrain from such business or abandon it.—*Bishop Keane.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter.....	8	2 11 ev.	1 59 ev.	1 47 ev.	1 35 ev.	1 5 ev.
New Moon.....	16	12 53 ev.	12 41 ev.	12 29 ev.	12 17 ev.	11 47 mo.
First Quarter....	23	5 40 ev.	5 28 ev.	5 16 ev.	5 4 ev.	4 34 ev.
Full Moon.....	30	11 57 mo.	11 45 mo.	11 33 mo.	11 21 mo.	10 51 mo.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	S	6 36	5 50	6 58	6 34	5 52	6 59	6 33	5 53	7 1	6 28	5 58	7 2
2	M	6 34	5 51	7 27	6 32	5 53	7 49	6 31	5 54	7 50	6 27	5 58	7 52
3	Tu	6 33	5 52	8 37	6 31	5 54	8 40	6 30	5 55	8 41	6 26	5 59	8 43
4	W	6 31	5 54	9 33	6 29	5 55	9 36	6 28	5 56	9 37	6 25	6 0	9 39
5	Th	6 29	5 55	10 23	6 28	5 56	10 27	6 27	5 57	10 29	6 24	6 1	10 31
6	Fr	6 28	5 56	11 18	6 27	5 57	11 19	6 26	5 58	11 20	6 23	6 1	11 21
7	Sa	6 26	5 58	morn.	6 25	5 59	morn.	6 24	5 59	morn.	6 22	6 2	morn.
8	S	6 25	5 59	12 16	6 24	6 0	12 12	6 23	6 0	12 11	6 21	6 3	12 10
9	M	6 23	6 0	1 8	6 22	6 1	1 3	6 21	6 1	1 2	6 20	6 3	1 1
10	Tu	6 21	6 1	1 54	6 20	6 2	1 59	6 19	6 2	1 57	6 19	6 4	1 55
11	W	6 19	6 2	2 48	6 18	6 3	2 50	6 18	6 3	2 48	6 17	6 5	2 46
12	Th	6 17	6 3	3 40	6 16	6 4	3 40	6 16	6 4	3 38	6 16	6 6	3 36
13	Fr	6 16	6 4	4 20	6 15	6 5	4 21	6 15	6 5	4 20	6 14	6 6	4 19
14	Sa	6 14	6 6	4 58	6 13	6 6	4 59	6 13	6 6	4 57	6 13	6 7	4 56
15	S	6 12	6 7	5 35	6 12	6 7	5 36	6 12	6 7	5 34	6 11	6 8	5 33
16	M	6 10	6 8	sets.	6 10	6 8	sets.	6 10	6 8	sets.	6 10	6 9	sets.
17	Tu	6 9	6 9	7 10	6 9	6 9	7 8	6 9	6 9	7 7	6 9	6 9	7 5
18	W	6 7	6 10	8 17	6 7	6 10	8 16	6 7	6 10	8 14	6 8	6 10	8 12
19	Th	6 5	6 11	9 25	6 5	6 11	9 24	6 5	6 11	9 22	6 6	6 11	9 20
20	Fr	6 3	6 12	10 38	6 3	6 12	10 36	6 3	6 12	10 34	6 5	6 11	10 31
21	Sa	6 2	6 14	11 40	6 2	6 13	11 38	6 2	6 13	11 36	6 3	6 12	11 33
22	S	6 0	6 15	morn.	6 1	6 14	morn.	6 1	6 14	morn.	6 2	6 13	morn.
23	M	5 59	6 16	12 34	6 0	6 15	12 38	5 58	6 15	12 40	6 1	6 14	12 40
24	Tu	5 57	6 17	1 30	5 58	6 16	1 31	5 56	6 16	1 33	5 59	6 14	1 36
25	W	5 55	6 19	2 13	5 56	6 17	2 14	5 55	6 17	2 16	5 58	6 15	2 20
26	Th	5 53	6 20	3 0	5 54	6 18	2 58	5 54	6 18	3 2	5 56	6 16	3 6
27	Fr	5 52	6 21	3 28	5 53	6 19	3 30	5 53	6 19	3 32	5 55	6 16	3 36
28	Sa	5 50	6 22	4 11	5 52	6 20	4 14	5 52	6 20	4 16	5 54	6 17	4 22
29	S	5 48	6 23	4 53	5 50	6 21	4 56	5 51	6 20	4 58	5 53	6 18	5 0
30	M	5 46	6 24	rises.	5 48	6 22	rises.	5 49	6 21	rises.	5 52	6 18	rises.
31	Tu	5 44	6 25	7 16	5 46	6 23	7 12	5 47	6 22	7 10	5 50	6 19	7 7

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D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	**Second Sunday in Lent.** Epist. 1 Thess. iv. 1–7; Gosp. Matt. xvii. 1–9.
2	Monday	Feria.
3	Tuesday	Feria.
4	Wednesday	St. Casimir, King and Confessor. St. Lucius, Pope and Martyr. *Coronation of Leo XIII., Pope*, 1878. *Bp. Lefevre, Detroit, died*, 1869.
5	Thursday	Feria.
6	Friday	Most Holy Lance and Nails. *Bp. Reynolds, Charleston, died*, 1855.
7	Saturday	St. Thomas Aquinas, Confessor and Doctor of the Church.
8	SUNDAY	**Third Sunday in Lent.** Epist. Ephes. v. 1–9; Gosp. Luke xi. 14–28.
9	Monday	St. Frances of Rome, Widow. *Bp. Quinlan, Mobile, died*, 1883.
10	Tuesday	The Forty Martyrs. *Cons. Card. McCloskey, New York*, 1844.
11	Wednesday	Feria. *Cons. of Abp. Williams, Boston*, 1866.
12	Thursday	St. Gregory I., Pope, Confessor, and Doctor of the Church.
13	Friday	The Five Wounds of our Lord.
14	Saturday	Feria.
15	SUNDAY	**Fourth Sunday in Lent.** Epist. Gal. iv. 22 31; Gosp. John vi. 1–15.
16	Monday	Feria.
17	Tuesday	St. Patrick, Apostle of Ireland.
18	Wednesday	St. Gabriel, Archangel.
19	Thursday	ST. JOSEPH, SPOUSE OF THE B. V. M., AND PATRON OF THE UNIVERSAL CHURCH. *Cons. Bp. Tuigg, Pittsburgh*, 1876.
20	Friday	Most Precious Blood of our Lord.
21	Saturday	St. Benedict, Abbot.
22	SUNDAY	**Passion Sunday.** Epist. Heb. ix. 11–15; Gosp. John viii. 46–59.
23	Monday	St. Cyril of Jerusalem, Bishop, Confessor, and Doctor of the Church (March 20).
24	Tuesday	Feria.
25	Wednesday	**Annunciation of the B. V. M.** HOLYDAY OF OBLIGATION. Less. Is. vii. 10–15; Gosp. Luke i. 26–38.
26	Thursday	Feria.
27	Friday	Seven Dolors of the B. V. M.
28	Saturday	Feria.
29	SUNDAY	**Palm Sunday.** Epist. Phil. ii. 5–11; Gosp. Matt. xxi. 1–9; Passion, Matt. xxvi. and xxvii.
30	Monday	Feria.
31	Tuesday	Feria.

POPE PIUS IV. said in 1242: "It is a great pity that the Jews should be more miserable under Christian princes than their ancestors were under Pharao."

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter.....	7	9 19 mo.	9 47 mo.	9 35 mo.	9 23 mo.	8 53 mo.
New Moon.....	15	1 8 ev.	12 56 mo.	12 44 mo.	12 32 mo.	12 2 mo.
First Quarter....	21	6 37 ev.	6 25 ev.	6 13 ev.	6 1 ev.	5 31 ev.
Full Moon.....	29	1 31 mo.	1 19 mo.	1 7 mo.	12 55 mo.	12 25 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; MAryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	W	5 43	6 26	8 1	5 45	6 24	7 59	5 46	6 23	7 56	5 49	6 20	7 51
2	Th	5 42	6 28	8 46	5 44	6 26	8 44	5 45	6 24	8 42	5 48	6 21	8 39
3	Fr	5 40	6 29	9 43	5 42	6 27	9 38	5 43	6 25	9 35	5 46	6 21	9 31
4	Sa	5 38	6 30	10 32	5 40	6 28	10 27	5 41	6 26	10 25	5 45	6 22	10 22
5	S	5 36	6 31	11 30	5 38	6 29	11 25	5 40	6 27	11 20	5 44	6 23	11 18
6	M	5 34	6 32	morn.	5 36	6 30	morn.	5 38	6 28	morn.	5 42	6 23	morn.
7	Tu	5 32	6 33	12 8	5 34	6 31	12 10	5 36	6 29	12 12	5 41	6 24	12 14
8	W	5 31	6 34	12 56	5 33	6 32	12 58	5 35	6 30	12 50	5 39	6 25	12 59
9	Th	5 29	6 35	1 38	5 31	6 33	1 40	5 33	6 31	1 43	5 38	6 25	1 46
10	Fr	5 27	6 36	2 20	5 29	6 34	2 23	5 31	6 32	2 24	5 37	6 26	2 28
11	Sa	5 26	6 37	2 47	5 28	6 35	2 51	5 30	6 33	2 53	5 35	6 27	2 57
12	S	5 24	6 38	3 48	5 26	6 36	3 44	5 28	6 34	3 49	5 34	6 27	3 52
13	M	5 23	6 40	4 22	5 25	6 37	4 18	5 27	6 35	4 23	5 33	6 28	4 27
14	Tu	5 21	6 41	5 2	5 24	6 38	4 58	5 26	6 36	5 4	5 32	6 29	5 9
15	W	5 19	6 42	sets.	5 22	6 39	sets.	5 24	6 37	sets.	5 31	6 30	sets.
16	Th	5 18	6 43	8 35	5 21	6 40	8 30	5 23	6 38	8 27	5 30	6 30	8 22
17	Fr	5 16	6 44	9 37	5 19	6 41	9 34	5 22	6 39	9 31	5 29	6 31	9 26
18	Sa	5 14	6 45	10 36	5 17	6 42	10 33	5 20	6 40	10 29	5 28	6 32	10 25
19	S	5 13	6 47	11 31	5 16	6 44	11 29	5 19	6 41	11 27	5 27	6 32	11 25
20	M	5 11	6 48	morn.	5 14	6 45	morn.	5 17	6 42	morn.	5 25	6 33	morn.
21	Tu	5 10	6 49	12 12	5 13	6 46	12 13	5 16	6 43	12 15	5 24	6 34	12 17
22	W	5 8	6 50	12 57	5 11	6 47	12 58	5 14	6 44	12 56	5 23	6 35	12 59
23	Th	5 6	6 51	1 37	5 10	6 48	1 33	5 13	6 45	1 36	5 22	6 35	1 40
24	Fr	5 5	6 52	2 9	5 9	6 49	2 16	5 12	6 46	2 19	5 21	6 36	2 22
25	Sa	5 3	6 53	2 50	5 7	6 50	2 45	5 10	6 46	2 48	5 20	6 37	2 52
26	S	5 2	6 54	3 38	5 6	6 51	3 35	5 9	6 47	3 39	5 19	6 37	3 42
27	M	5 1	6 55	4 13	5 5	6 52	4 11	5 8	6 48	4 15	5 18	6 38	4 19
28	Tu	4 59	6 56	4 49	5 3	6 53	4 47	5 6	6 49	4 50	5 16	6 39	4 55
29	W	4 58	6 58	rises.	5 2	6 54	rises.	5 5	6 50	rises.	5 15	6 39	rises.
30	Th	4 56	6 59	8 4	5 0	6 55	8 0	5 3	6 51	7 58	5 14	6 40	7 51

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D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	Feria.
2	Thursday	MAUNDY THURSDAY.
3	Friday	GOOD FRIDAY.
4	Saturday	HOLY SATURDAY.
5	SUNDAY	**Easter Sunday.** Epist. 1 Cor. v. 7-8; Gosp. Mark xvi. 1-7.
6	Monday	EASTER MONDAY.
7	Tuesday	EASTER TUESDAY.
8	Wednesday	Of the Octave.
9	Thursday	Of the Octave.
10	Friday	Of the Octave. *Bp. Quarter, Chicago, died,* 1848.
11	Saturday	Of the Octave. *Bp. England, Charleston, died,* 1842.
12	SUNDAY	**Low Sunday.** Epist. 1 John v. 4-10; Gosp. John xx. 19-31.
13	Monday	St. Hermenegild, Martyr.
14	Tuesday	St. Isidore, Bishop, Confessor, and Doctor of the Church (April 4). SS. Tiburtius, Valerian, and Maximus, Martyrs. *Cons. Bps. Gilmour, Cleveland; Dwenger, Fort Wayne; Abp. Ryan, Philadelphia,* 1872. *Bp. Pellicer, San Antonio, died,* 1880.
15	Wednesday	St. Leo I., Pope, Confessor, and Doctor of the Church (April 11).
16	Thursday	Office of the Blessed Sacrament. *Bp. Timon, Buffalo, died,* 1867.
17	Friday	St. Anicetus, Pope and Martyr.
18	Saturday	Office of the Immaculate Conception.
19	SUNDAY	**Second Sunday after Easter.** Epist. 1 Pet. ii. 21-25; Gosp. John x. 11-16.
20	Monday	Feria.
21	Tuesday	St. Anselm, Bishop, Confessor, and Doctor of the Church. *Cons. Bp. McNeirny, Albany,* 1872.
22	Wednesday	SS. Soter and Caius, Popes and Martyrs. *Cons. Abp. Leray, New Orleans,* 1877; *Bp. Richter, Grand Rapids,* 1883. *Abp. Eccleston, Baltimore, died,* 1851, *and Bp. Conwell, Philadelphia, died,* 1842.
23	Thursday	St. George, Martyr. [*troit,* 1870.
24	Friday	St. Fidelis of Sigmaringen, Martyr. *Cons. Bp. Borgess, De-*
25	Saturday	ST. MARK, EVANGELIST.
26	SUNDAY	**Third Sunday after Easter.** PATRONAGE OF ST. JOSEPH. Less. Gen. xlix. 22-26; Gosp. Luke iii. 21-23; Last Gosp. John xvi. 16-22.
27	Monday	Feria.
28	Tuesday	St. Paul of the Cross, Confessor. St. Vitalis, Martyr. *Bp. Bazin, Vincennes, died,* 1848. *Cons. Bp. Hendricken, Providence,* 1872.
29	Wednesday	St. Peter, Martyr.
30	Thursday	St. Catherine of Sienna, Virgin. *Cons. Bp. Gallagher, Galveston,* 1882. *Bp. Garcia, California, died,* 1846.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter.....	7	4 0 mo.	3 48 mo.	3 33 mo.	3 21 mo.	2 54 mo.
New Moon.....	14	10 34 mo.	10 22 mo.	10 10 mo.	9 58 mo.	9 28 mo.
First Quarter....	21	1 2 mo.	12 50 mo.	12 38 mo.	12 26 mo	12 0 mo.
Full Moon.....	28	3 47 ev.	3 35 ev.	3 23 ev.	3 11 ev.	2 41 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Fr	4 55	7 0	8 54	4 59	6 56	8 51	5 2	6 52	8 47	5 13	6 41	8 41
2	Sa	4 53	7 1	9 41	4 57	6 57	9 37	5 1	6 53	9 34	5 12	6 42	9 27
3	S	4 52	7 2	10 27	4 56	6 58	10 21	5 0	6 54	10 18	5 11	6 43	10 10
4	M	4 50	7 3	11 10	4 54	6 59	11 6	4 59	6 55	11 1	5 10	6 44	10 50
5	Tu	4 49	7 4	11 53	4 53	7 0	11 49	4 57	6 56	11 46	5 10	6 45	11 40
6	W	4 48	7 5	morn.	4 52	7 1	morn.	4 56	6 57	morn.	5 9	6 45	morn.
7	Th	4 47	7 6	12 27	4 51	7 2	12 28	4 55	6 58	12 29	5 8	6 46	12 34
8	Fr	4 46	7 7	1 6	4 50	7 3	1 9	4 54	6 59	1 12	5 7	6 47	1 19
9	Sa	4 45	7 8	1 40	4 49	7 4	1 46	4 53	7 0	1 49	5 6	6 47	1 52
10	S	4 44	7 9	2 16	4 48	7 5	2 21	4 52	7 1	2 25	5 5	6 48	2 30
11	M	4 43	7 10	2 49	4 47	7 6	2 54	4 51	7 2	2 56	5 5	6 49	3 9
12	Tu	4 42	7 11	3 28	4 46	7 7	3 32	4 50	7 3	3 35	5 4	6 50	3 46
13	W	4 41	7 12	4 16	4 45	7 8	4 14	4 49	7 4	4 19	5 3	6 51	4 34
14	Th	4 40	7 13	sets.	4 44	7 9	sets.	4 48	7 5	sets.	5 2	6 51	sets.
15	Fr	4 39	7 14	8 36	4 43	7 10	8 31	4 47	7 6	8 29	5 2	6 52	8 20
16	Sa	4 38	7 15	9 24	4 42	7 11	9 21	4 46	7 7	9 16	5 1	6 53	9 4
17	S	4 37	7 16	10 15	4 42	7 11	10 12	4 46	7 7	10 7	5 1	6 53	9 54
18	M	4 36	7 17	10 59	4 41	7 12	10 57	4 45	7 8	10 52	5 0	6 54	10 47
19	Tu	4 35	7 18	11 39	4 40	7 13	11 37	4 44	7 9	11 34	5 0	6 55	11 28
20	W	4 34	7 19	morn.	4 40	7 14	morn.	4 44	7 10	morn.	4 59	6 55	morn.
21	Th	4 33	7 20	12 11	4 39	7 15	12 14	4 43	7 10	12 16	4 58	6 56	12 16
22	Fr	4 32	7 21	12 41	4 38	7 16	12 46	4 43	7 11	12 48	4 58	6 57	12 49
23	Sa	4 32	7 22	1 10	4 37	7 17	1 14	4 42	7 12	1 19	4 57	6 57	1 25
24	S	4 31	7 23	1 41	4 37	7 18	1 46	4 41	7 13	1 49	4 57	6 58	1 54
25	M	4 30	7 24	2 25	4 36	7 19	2 30	4 40	7 14	2 35	4 56	6 58	2 40
26	Tu	4 30	7 25	3 15	4 35	7 19	3 20	4 40	7 15	3 25	4 56	6 59	3 34
27	W	4 29	7 26	3 53	4 35	7 20	3 59	4 39	7 16	4 5	4 55	7 0	4 10
28	Th	4 29	7 27	rises	4 34	7 21	rises.	4 39	7 16	rises.	4 55	7 0	rises.
29	Fr	4 28	7 28	8 15	4 34	7 22	8 10	4 38	7 17	8 6	4 55	7 0	8 0
30	Sa	4 27	7 28	8 52	4 33	7 23	8 49	4 37	7 18	8 45	4 54	7 1	8 38
31	S	4 26	7 29	9 42	4 32	7 23	9 39	4 37	7 18	9 34	4 54	7 1	9 23

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D. of Mon.	Day of Week.	CALENDAR.
1	Friday	SS. PHILIP AND JAMES, APOSTLES. *Cons. Bps. Spalding, Peoria*, 1877; *Janssens, Natchez*, 1881. [*ington, d.*, '84.
2	Saturday	St. Athanasius, Bp., Conf., and Doct. of Ch. *Bp. Toebbe, Cov-*
3	SUNDAY	**Fourth Sunday after Easter.** FINDING OF THE HOLY CROSS. Epist. Phil. ii. 5–11; Gosp. John iii. 1–15; Last Gosp. John xvi. 5–14. *Cons. Abp. Elder, Cincinnati*, 1857.
4	Monday	St. Monica, Widow. *Cons. Abp. Corrigan, New York*, 1873.
5	Tuesday	St. Pius V., Pope and Confessor. *Cons. Bp. Wadhams, Ogdensburg*, 1872.
6	Wednesday	St. John before the Latin Gate.
7	Thursday	St. Stanislaus, Bishop and Martyr. [*Antonio*, 1881.
8	Friday	Apparition of St. Michael, Archangel. *Cons. Bp. Neraz, San*
9	Saturday	St. Gregory Nazianzen, Bishop, Conf., and Doctor of the Church.
10	SUNDAY	**Fifth Sunday after Easter.** St. Antoninus, Bishop and Confessor. SS. Gordian and Epimachus, Martyrs. Less. Ecclus. parts of xliv. and xlv.; Gosp. Matt. xxv. 14–23; Last Gosp. John xvi. 23–30.
11	Monday	Rogation Day. *Bp. Lavialle, Louisville, died*, 1867.
12	Tuesday	SS. Nereus, Achilleus, Domitilla (Virgin), and Pancratius, Martyrs. Rogation Day. [*St. Augustine*, 1877.
13	Wednesday	Vigil of the Ascension. Rogation Day. *Cons. Bp. Moore,*
14	Thursday	**Ascension of our Lord.** HOLYDAY OF OBLIGATION. Less. Acts i. 1–11; Gosp. Mark xvi. 14–20.
15	Friday	Of the Octave of the Ascension.
16	Saturday	St. Ubaldus, Bishop and Confessor.
17	SUNDAY	**Sunday in the Octave of the Ascension.** St. Paschal Baylon, Confessor. Less. Ecclus. xxxi. 8–11; Gosp. Luke xii. 35–40; Last Gosp. John xv. 26–xvi. 4.
18	Monday	St. Venantius, Martyr.
19	Tuesday	St. Peter Celestine, Pope and Conf. St. Pudentiana, Virgin.
20	Wednesday	St. Bernardine of Sienna, Confessor.
21	Thursday	Octave of the Ascension.
22	Friday	St. John Nepomucen, Martyr.
23	Saturday	Vigil of Pentecost. *Fast. Cons. Bp. Kain, Wheeling*, 1875.
24	SUNDAY	**Pentecost, or Whit-Sunday.** Less. Acts ii. 1–11; Gosp. John xiv. 23–31. *Cons. Bp. McCloskey, Louisville*, 1868.
25	Monday	WHIT-MONDAY. *First Ordination in the United States*, 1793. *Abp. Odin, New Orleans, died*, 1870.
26	Tuesday	WHIT-TUESDAY.
27	Wednesday	Of the Octave. Ember Day. *Fast.*
28	Thursday	Of the Octave.
29	Friday	Of the Octave. Ember Day. *Fast.* [*St. Cloud*, 1875.
30	Saturday	Of the Octave. Ember Day. *Fast. Cons. Bp. Seidenbush,*
31	SUNDAY	**Trinity Sunday.** Epist. Rom. xi. 33–36; Gosp. Matt. xxviii. 18–20; Last Gosp. Luke vi. 36–42.

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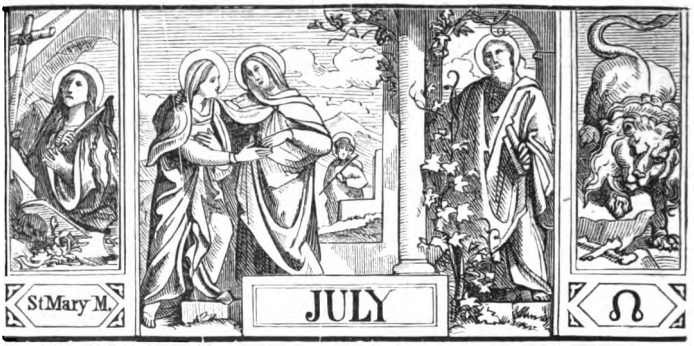
MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter.....	5	7 21 ev.	7 9 ev.	6 57 ev.	6 45 ev.	6 15 ev.
New Moon.....	12	5 59 ev.	5 47 ev.	5 35 ev.	5 23 ev.	4 53 ev
First Quarter....	19	9 5 mo.	8 53 mo.	8 41 mo.	8 29 mo.	8 0 mo.
Full Moon.....	27	6 35 mo.	6 23 mo.	6 11 mo.	6 0 mo.	5 30 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	M	4 26	7 30	10 25	4 32	7 24	10 21	4 37	7 19	10 17	4 54	7 2	10 12
2	Tu	4 25	7 31	11 6	4 31	7 25	11 2	4 37	7 19	10 58	4 53	7 2	10 54
3	W	4 25	7 32	11 44	4 31	7 26	11 40	4 36	7 20	11 36	4 53	7 3	11 32
4	Th	4 24	7 32	morn.	4 30	7 26	morn.	4 36	7 20	morn.	4 53	7 3	morn.
5	Fr	4 24	7 33	12 25	4 30	7 27	12 27	4 36	7 21	12 30	4 53	7 4	12 35
6	Sa	4 23	7 33	1 4	4 29	7 27	1 6	4 35	7 21	1 10	4 52	7 4	1 16
7	S	4 23	7 34	1 38	4 29	7 28	1 40	4 35	7 22	1 48	4 52	7 5	1 52
8	M	4 23	7 35	2 14	4 29	7 28	2 18	4 35	7 23	2 22	4 52	7 5	2 29
9	Tu	4 22	7 36	2 38	4 28	7 29	2 40	4 34	7 24	2 46	4 52	7 6	2 52
10	W	4 22	7 36	3 19	4 28	7 30	3 21	4 34	7 24	3 26	4 52	7 6	3 32
11	Th	4 22	7 37	3 46	4 28	7 30	3 51	4 34	7 25	3 57	4 52	7 7	4 6
12	Fr	4 22	7 37	sets.	4 28	7 31	sets.	4 34	7 25	sets.	4 52	7 7	sets.
13	Sa	4 22	7 38	8 14	4 28	7 31	8 9	4 34	7 26	8 5	4 52	7 8	8 0
14	S	4 22	7 38	9 13	4 28	7 32	9 7	4 34	7 26	9 3	4 52	7 8	8 58
15	M	4 22	7 38	9 43	4 28	7 32	9 37	4 34	7 26	9 32	4 52	7 8	9 26
16	Tu	4 22	7 39	10 10	4 28	7 32	10 6	4 34	7 27	10 1	4 52	7 9	9 58
17	W	4 22	7 39	10 49	4 28	7 33	10 46	4 34	7 27	10 41	4 52	7 9	10 37
18	Th	4 22	7 39	11 43	4 28	7 33	11 41	4 34	7 27	11 36	4 52	7 9	11 31
19	Fr	4 22	7 39	morn.	4 28	7 33	morn.	4 34	7 27	morn.	4 52	7 9	morn.
20	Sa	4 23	7 39	12 0	4 29	7 34	12 5	4 35	7 28	12 10	4 53	7 10	12 14
21	S	4 23	7 39	12 30	4 29	7 34	12 34	4 35	7 28	12 39	4 53	7 10	12 39
22	M	4 23	7 40	1 3	4 29	7 34	1 5	4 35	7 28	1 10	4 53	7 10	1 17
23	Tu	4 23	7 40	1 34	4 29	7 34	1 41	4 35	7 28	1 46	4 53	7 10	1 49
24	W	4 23	7 40	2 11	4 29	7 34	2 15	4 35	7 28	2 19	4 53	7 10	2 29
25	Th	4 23	7 40	3 12	4 29	7 34	3 0	4 35	7 28	3 6	4 53	7 11	3 16
26	Fr	4 23	7 40	3 41	4 29	7 34	3 46	4 35	7 29	3 51	4 53	7 11	3 59
27	Sa	4 24	7 40	rises.	4 30	7 35	rises.	4 36	7 29	rises.	4 54	7 11	rises.
28	S	4 24	7 40	8 21	4 30	7 35	8 18	4 36	7 29	8 12	4 54	7 11	8 1
29	M	4 24	7 40	8 59	4 30	7 35	8 58	4 36	7 29	8 52	4 54	7 11	8 50
30	Tu	4 25	7 40	9 35	4 31	7 35	9 31	4 36	7 29	9 26	4 55	7 11	9 36

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D. of Mon.	Day of Week.	CALENDAR.
1	Monday	B. V. M., Help of Christians (May 24). *Cons. Bp. Bradley, Manchester*, 1884.
2	Tuesday	SS. Marcellinus, Peter, and Erasmus, Martyrs. *Cons. Bp. Healy, Portland*, 1875.
3	Wednesday	Feria.
4	Thursday	**Corpus Christi.** HOLYDAY OF OBLIGATION. Epist. 1 Cor. xi. 23–29; Gosp. John vi. 56–59.
5	Friday	St. Boniface, Apostle of Germany, Martyr.
6	Saturday	St. Norbert, Bishop and Confessor.
7	SUNDAY	**Sunday in the Octave of Corpus Christi.** Epist. 1 John iii. 13–18; Gosp. Luke xiv. 16–24.
8	Monday	Of the Octave.
9	Tuesday	Of the Octave. SS. Primus and Felicianus, Martyrs.
10	Wednesday	St. Margaret, Queen of Scotland, Widow.
11	Thursday	Octave of Corpus Christi.
12	Friday	Sacred Heart of JESUS.
13	Saturday	St. Anthony of Padua, Confessor.
14	SUNDAY	**Third Sunday after Pentecost.** St. Basil the Great, Bishop, Confessor, and Doctor of the Church. Epist. 2 Tim. iv. 1–8; Gosp. Luke xiv. 26–35; Last Gosp. Luke xv. 1–10. [*timore, died*, 1817.
15	Monday	SS. Vitus, Modestus, and Crescentia, Martyrs. *Abp. Neale, Bal*
16	Tuesday	St. John Francis Regis, Confessor.
17	Wednesday	Feria.
18	Thursday	Office of the Blessed Sacrament. SS. Marcus and Marcellianus, Martyrs. *Abp. Blanchet, Oregon, died*, 1883. *Bp. Tyler, Hartford, died*, 1849.
19	Friday	St. Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. *Bp. Concanen, New York, died*, 1810.
20	Saturday	Office of the Immaculate Conception. St. Silverius, Pope and Martyr. *Abps. Blanc, New Orleans, died*, 1860; *Wood, Philadelphia*, 1883.
21	SUNDAY	**Fourth Sunday after Pentecost.** St. Aloysius Gonzaga, Confessor. Less. Ecclus. xxxi. 8–11; Gosp. Matt. xxii. 29–40; Last. Gosp. Luke v. 1–11.
22	Monday	St Paulinus of Nola, Bishop and Confessor.
23	Tuesday	Vigil of St. John Baptist.
24	Wednesday	NATIVITY OF ST. JOHN BAPTIST.
25	Thursday	St. William, Abbot.
26	Friday	SS. John and Paul, Martyrs. [Paul.
27	Saturday	Of the Octave of St. John Baptist. Vigil of SS. Peter and
28	SUNDAY	**Fifth Sunday after Pentecost.** St. Irenæus, Bishop and Martyr. Epist. 2 Tim. iii. 14–iv. 5; Gosp. John x. 11–16; Last Gosp. Matt. v. 20–24. *Bps. Bruté* (1839) *and St. Palais* (1877), *Vincennes, died.*
29	Monday	SS. PETER AND PAUL, APOSTLES. *Cons. Bp. Krautbauer, Green Bay*, 1875.
30	Tuesday	Commemoration of St. Paul.

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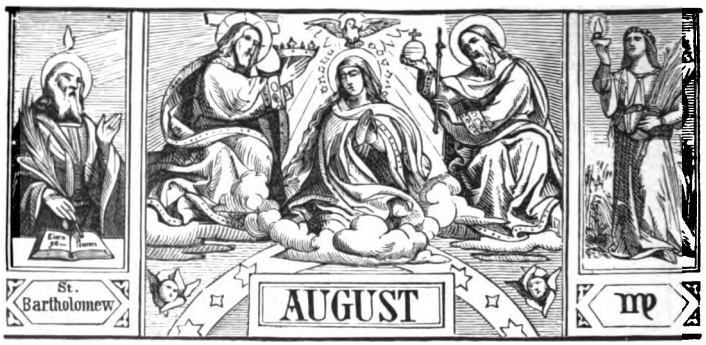
MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter.....	5	12 42 ev.	12 30 ev.	12 18 ev.	12 6 ev.	11 36 mo.
New Moon.....	12	12 32 mo.	12 20 mo.	12 8 mo.	11 56 mo.	11 26 mo.
First Quarter....	18	7 36 ev.	7 24 ev.	7 12 ev.	7 0 ev.	6 30 ev.
Full Moon.....	26	9 39 ev.	9 27 ev.	9 15 ev.	9 3 ev.	8 33 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	W	4 25	7 40	10 4	4 31	7 34	10 0	4 37	7 29	9 56	4 55	7 11	9 56
2	Th	4 26	7 40	10 43	4 32	7 34	10 40	4 37	7 29	10 38	4 55	7 11	10 35
3	Fr	4 27	7 40	11 21	4 33	7 34	11 20	4 38	7 29	11 19	4 56	7 11	11 16
4	Sa	4 27	7 39	morn.	4 33	7 33	11 55	4 38	7 28	11 53	4 56	7 11	11 59
5	S	4 28	7 39	12 1	4 34	7 33	morn.	4 39	7 28	morn.	4 57	7 11	morn.
6	M	4 29	7 39	12 51	4 35	7 33	12 41	4 40	7 28	12 36	4 57	7 11	12 38
7	Tu	4 29	7 38	1 14	4 35	7 33	1 19	4 40	7 28	1 23	4 58	7 11	1 31
8	W	4 30	7 38	1 42	4 36	7 32	1 46	4 41	7 27	1 49	4 58	7 10	1 51
9	Th	4 31	7 38	2 18	4 37	7 32	2 20	4 42	7 27	2 24	4 59	7 10	2 30
10	Fr	4 32	7 37	3 8	4 37	7 32	3 10	4 42	7 27	3 13	5 0	7 10	3 19
11	Sa	4 33	7 37	3 49	4 38	7 31	3 51	4 43	7 26	3 54	5 0	7 10	3 59
12	S	4 33	7 36	sets.	4 39	7 31	sets.	4 44	7 26	sets.	5 1	7 9	sets.
13	M	4 34	7 36	8 42	4 40	7 30	8 39	4 45	7 25	8 36	5 1	7 9	8 33
14	Tu	4 35	7 35	9 13	4 40	7 30	9 11	4 45	7 25	9 8	5 2	7 9	9 0
15	W	4 36	7 34	9 49	4 41	7 29	9 43	4 46	7 24	9 40	5 3	7 8	9 37
16	Th	4 37	7 34	10 29	4 42	7 29	10 26	4 47	7 24	10 23	5 3	7 8	10 15
17	Fr	4 37	7 33	11 17	4 43	7 28	11 14	4 48	7 23	11 12	5 4	7 8	11 5
18	Sa	4 38	7 32	11 54	4 44	7 28	11 52	4 49	7 23	11 50	5 4	7 7	11 41
19	S	4 39	7 32	morn.	4 45	7 27	morn.	4 50	7 22	morn.	5 5	7 7	morn.
20	M	4 40	7 32	12 39	4 45	7 27	12 41	4 50	7 21	12 44	5 5	7 6	12 45
21	Tu	4 41	7 31	1 24	4 46	7 26	1 26	4 51	7 21	1 29	5 6	7 6	1 32
22	W	4 42	7 30	2 8	4 47	7 25	2 10	4 52	7 20	2 13	5 7	7 5	2 19
23	Th	4 43	7 29	2 40	4 48	7 24	2 42	4 53	7 19	2 45	5 7	7 5	2 50
24	Fr	4 44	7 28	3 15	4 49	7 23	3 18	4 54	7 18	3 21	5 8	7 4	3 26
25	Sa	4 45	7 27	3 41	4 50	7 22	3 44	4 55	7 17	3 47	5 8	7 3	3 52
26	S	4 46	7 26	rises.	4 51	7 21	rises.	4 55	7 17	rises.	5 9	7 3	rises.
27	M	4 47	7 25	7 52	4 52	7 20	7 49	4 56	7 16	7 46	5 10	7 2	7 41
28	Tu	4 48	7 24	8 31	4 52	7 19	8 29	4 57	7 15	8 26	5 11	7 1	8 20
29	W	4 49	7 23	9 14	4 53	7 18	9 11	4 58	7 14	9 8	5 11	7 0	9 0
30	Th	4 50	7 22	9 54	4 54	7 18	9 51	4 58	7 14	9 45	5 12	7 0	9 40
31	Fr	4 51	7 21	10 26	4 55	7 17	10 20	4 59	7 13	10 17	5 13	6 59	10 12

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D. of Mon.	Day of Week.	CALENDAR.
1	Wednesday	Octave of St. John Baptist.
2	Thursday	VISITATION OF THE B. V. M.
3	Friday	St. Leo II., Pope and Confessor.
4	Saturday	Of the Octave of SS. Peter and Paul. *Abp. Purcell, Cincinnati* (1883), *Bps. O'Gorman, Omaha* (1874), *McMullen, Davenport* (1883), *died.*
5	SUNDAY	**Sixth Sunday after Pentecost.** FEAST OF THE MOST PRECIOUS BLOOD. Epist. Heb. ix. 11–15; Gosp. John xix. 30–35; Last Gosp. Mark viii. 1-9.
6	Monday	Octave of SS. Peter and Paul. [*Wheeling, died*, 1874.
7	Tuesday	Feria. *Abp. Kenrick, Baltimore, died*, 1863; *Bp. Whelan,*
8	Wednesday	St. Elizabeth, Queen of Portugal, Widow.
9	Thursday	Office of the Blessed Sacrament.
10	Friday	The Seven Brothers, and SS. Rufina and Secunda, Martyrs.
11	Saturday	Office of the Immaculate Conception. St. Pius I., Pope and Martyr.
12	SUNDAY	**Seventh Sunday after Pentecost.** St. John Gualbert, Abbot. Less. Ecclus. xlv. 1–6; Gosp. Matt. v. 43–48; Last Gosp. Matt. xix. 13–21. *Bp. David, Louisville, died*, 1841. *Cons. Bps. McQuaid, Rochester; Shanahan, Harrisburg; O'Hara, Scranton*, 1868.
13	Monday	St. Anacletus, Pope and Martyr.
14	Tuesday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Wednesday	St. Henry, Emperor of Germany, Confessor.
16	Thursday	Our Lady of Mount Carmel.
17	Friday	St. Alexius, Confessor.
18	Saturday	St. Camillus of Lellis, Confessor. SS. Symphorosa and Seven Sons, Martyrs. *Definition of Dogma of Infallibility*, 1870.
19	SUNDAY	**Eighth Sunday after Pentecost.** St. Vincent de Paul, Confessor. Epist. 1 Cor. iv. 9–14; Gosp. Luke x. 1–9; Last Gosp. Luke xvi. 1–9. [Martyr.
20	Monday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and
21	Tuesday	St. Praxedes, Virgin.
22	Wednesday	St. Mary Magdalen. *Bp. Egan, Philadelphia, died*, 1814. *Bp. Chanche, Natchez, died*, 1852. [Confessor.
23	Thursday	St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and
24	Friday	Vigil of St. James. St. Christina, Virgin and Martyr. *Cons. Bp. Grace, St. Paul*, 1859.
25	Saturday	ST. JAMES THE GREATER, APOSTLE. St. Christopher, Martyr.
26	SUNDAY	**Ninth Sunday after Pentecost.** St. Anne, Mother of the B. V. M. Less. Prov. xxxi. 10–31; Gosp. Matt. xiii. 44–52; Last Gosp. Luke xix. 41–47.
27	Monday	St. Pantaleon, Martyr. [and Confessor.
28	Tuesday	SS. Nazarius and Companions, Martyrs. St. Innocent I., Pope
29	Wednesday	St. Martha, Virgin. SS. Felix and Companions, Martyrs.
30	Thursday	Office of the Blessed Sacrament. SS. Abdon and Sennen, Martyrs.
31	Friday	St. Ignatius Loyola, Confessor.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter.....	3	5 12 ev.	5 0 ev.	4 48 ev.	4 36 ev.	4 6 ev.
New Moon.....	10	7 37 mo.	7 19 mo.	7 7 mo.	6 55 mo.	6 25 mo.
First Quarter....	17	9 8 mo.	8 51 mo.	8 39 mo.	8 27 mo.	7 57 mo.
Full Moon.....	25	12 42 ev.	12 30 ev.	12 18 ev.	12 6 ev.	11 36 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Sa	4 52	7 20	10 52	4 56	7 16	10 49	5 0	7 12	10 46	5 14	6 58	10 38
2	S	4 53	7 19	11 23	4 57	7 15	11 21	5 1	7 11	11 17	5 14	6 57	11 12
3	M	4 54	7 18	11 54	4 58	7 14	11 48	5 1	7 10	11 42	5 15	6 56	11 38
4	Tu	4 55	7 16	morn.	4 59	7 12	morn.	5 2	7 9	morn.	5 16	6 55	morn.
5	W	4 56	7 15	12 20	5 0	7 11	12 22	5 3	7 8	12 24	5 16	6 54	12 28
6	Th	4 57	7 14	1 4	5 1	7 10	1 7	5 4	7 7	1 10	5 17	6 53	1 18
7	Fr	4 58	7 13	1 51	5 2	7 9	1 54	5 5	7 6	1 57	5 18	6 52	2 6
8	Sa	4 59	7 11	2 42	5 3	7 7	2 46	5 6	7 4	2 49	5 18	6 51	2 51
9	S	5 0	7 10	3 38	5 4	7 6	3 41	5 7	7 3	3 44	5 19	6 50	3 52
10	M	5 1	7 9	sets.	5 5	7 5	sets.	5 8	7 2	sets.	5 20	6 48	sets.
11	Tu	5 2	7 8	7 31	5 6	7 4	7 28	5 9	7 0	7 26	5 21	6 47	7 22
12	W	5 3	7 7	8 4	5 7	7 3	8 1	5 10	6 59	8 0	5 21	6 46	7 55
13	Th	5 4	7 5	8 31	5 8	7 1	8 28	5 11	6 58	8 20	5 22	6 45	8 16
14	Fr	5 5	7 4	9 14	5 9	7 0	9 11	5 12	6 57	9 10	5 23	6 44	9 4
15	Sa	5 6	7 2	9 42	5 10	6 58	9 40	5 13	6 55	9 38	5 23	6 43	9 30
16	S	5 7	7 0	10 20	5 11	6 56	10 18	5 14	6 53	10 15	5 24	6 42	10 10
17	M	5 8	6 59	11 16	5 12	6 55	11 14	5 15	6 52	11 12	5 25	6 41	11 6
18	Tu	5 9	6 57	morn.	5 13	6 53	morn.	5 16	6 50	morn.	5 25	6 40	morn.
19	W	5 10	6 55	12 7	5 14	6 52	12 10	5 17	6 49	12 13	5 26	6 39	12 20
20	Th	5 11	6 54	12 48	5 15	6 51	12 51	5 18	6 48	12 54	5 27	6 38	1 5
21	Fr	5 12	6 52	1 37	5 16	6 49	1 40	5 19	6 46	1 45	5 27	6 37	1 57
22	Sa	5 14	6 51	2 33	5 17	6 48	2 35	5 20	6 45	2 40	5 28	6 36	2 54
23	S	5 15	6 50	3 21	5 18	6 47	3 24	5 21	6 44	3 30	5 29	6 35	3 40
24	M	5 16	6 48	4 19	5 19	6 45	4 23	5 21	6 42	4 29	5 29	6 34	4 39
25	Tu	5 17	6 47	rises.	5 20	6 44	rises.	5 22	6 41	rises.	5 30	6 33	rises.
26	W	5 18	6 45	7 15	5 21	6 42	7 12	5 23	6 40	7 8	5 31	6 32	7 16
27	Th	5 19	6 44	8 4	5 22	6 41	8 0	5 24	6 38	8 3	5 31	6 31	8 10
28	Fr	5 20	6 42	8 44	5 23	6 39	8 40	5 25	6 37	8 36	5 32	6 29	8 48
29	Sa	5 21	6 40	9 26	5 24	6 38	9 22	5 26	6 36	9 19	5 33	6 28	9 26
30	S	5 22	6 39	10 7	5 25	6 36	10 4	5 27	6 34	10 3	5 33	6 27	10 14
31	M	5 23	6 37	10 48	5 26	6 35	10 46	5 28	6 33	10 45	5 34	6 26	10 51

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D. of Mon.	Day of Week.	CALENDAR.
1	Saturday	St. Peter's Chains. The Machabees, Martyrs.
2	SUNDAY	**Tenth Sunday after Pentecost.** St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. Epist. 2 Tim. ii. 1–7; Gosp. Luke x. 1–9; Last Gosp. Luke xviii. 9–14. [*terey*, 1878.
3	Monday	Finding of the Body of St. Stephen. *Cons. Bp. Mora, Mon-*
4	Tuesday	St. Dominic, Confessor.
5	Wednesday	Dedication of St. Mary Major. [ions, Martyrs.
6	Thursday	Transfiguration of our Lord. St. Xystus, Pope, and Compan-
7	Friday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	Saturday	SS. Cyriacus, Largus, and Smaragdus, Martyrs. Vigil of St. Lawrence. *Cons. Bp. Watterson, Columbus*, 1880.
9	SUNDAY	**Eleventh Sunday after Pentecost.** Epist. 1 Cor. xv. 1–10; Gosp. Mark vii. 31–37.
10	Monday	ST. LAWRENCE, MARTYR. *Cons. Bp. McMahon, Hartford*, 1879. *Bp. Verot, St. Augustine, died*, 1876.
11	Tuesday	Of the Octave of St. Lawrence. SS. Tiburtius and Susanna, Martyrs. *Bp. Fenwick, Boston, died*, 1846.
12	Wednesday	St. Clare, Virgin
13	Thursday	Of the Octave. SS. Hippolytus and Cassian, Martyrs.
14	Friday	Of the Octave. Vigil of the Assumption. St. Eusebius, Confessor. *Fast.*
15	Saturday	**Assumption of the B. V. M.** HOLYDAY OF OBLIGATION. Less. Ecclus. xxiv. 11–20; Gosp. Luke x. 38–42.
16	SUNDAY	**Twelfth Sunday after Pentecost.** St. Joachim, Father of the B. V. M. Less. Ecclus. xxxi. 8–11; Gosp. Matt i. 1–16; Last Gosp. Luke x. 23–37. *Cons. Bp. Becker, Wilmington*, 1868.
17	Monday	Octave of St. Lawrence.
18	Tuesday	Of the Octave of the Assumption. St. Agapitus, Martyr.
19	Wednesday	Of the Octave.
20	Thursday	St. Bernard, Abbot, Confessor, and Doctor of the Church. *Cons. Bp. O'Connor, Omaha*. 1876.
21	Friday	St. Jane Frances de Chantal, Widow.
22	Saturday	Octave of the Assumption. SS. Timothy and Companions, Martyrs. Vigil of St. Bartholomew.
23	SUNDAY	**Thirteenth Sunday after Pentecost.** St. Philip Beniti, Confessor. Epist. 1 Cor. iv. 9–14; Gosp. Luke xii. 32–34; Last Gosp. Luke xvii. 11–19.
24	Monday	ST. BARTHOLOMEW, AP. *Cons. Bp. Flasch, La Crosse*, 1881.
25	Tuesday	St. Louis IX., King of France, Confessor.
26	Wednesday	St. Zephyrinus, Pope and Martyr.
27	Thursday	St. Joseph Calasanctius, Confessor.
28	Friday	St. Augustine, Bishop, Confessor, and Doctor of the Church. St Hermes, Martyr.
29	Saturday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	SUNDAY	**Fourteenth Sunday after Pentecost.** St. Rose of Lima, Virgin. Epist. 2 Cor. x. 17–xi. 2; Gosp. Matt. xxv 1–13; Last Gosp Matt. vi 24–33.
31	Monday	St. Raymund Nonnatus, Confessor.

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARLES'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
Last Quarter.....	2	12 33 mo.	12 21 mo.	12 9 mo.	11 57 ev.	11 27 ev.
New Moon.....	8	4 0 ev.	3 48 ev.	3 36 ev.	3 24 ev.	2 54 ev.
First Quarter....	16	1 31 mo.	1 19 mo.	1 7 mo.	12 55 mo.	12 25 mo.
Full Moon.....	24	3 11 mo.	2 59 mo.	2 47 mo.	2 35 mo.	2 5 mo.

Day of Month.	Day of Week.	CALENDAR FOR Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR Washington; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Risos.	Sun Sets.	Moon Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Tu	5 24	6 35	11 46	5 27	6 33	11 44	5 29	6 31	11 42	5 35	6 25	11 36
2	W	5 26	6 33	morn.	5 28	6 31	morn.	5 30	6 29	morn.	5 35	6 24	morn.
3	Th	5 27	6 32	12 40	5 29	6 30	12 42	5 31	6 28	12 44	5 36	6 22	12 48
4	Fr	5 28	6 30	1 14	5 30	6 28	1 16	5 32	6 26	1 20	5 37	6 21	1 26
5	Sa	5 29	6 28	1 44	5 31	6 26	1 46	5 33	6 24	1 48	5 37	6 20	1 56
6	S	5 30	6 26	2 57	5 32	6 24	2 59	5 34	6 23	3 1	5 38	6 19	3 10
7	M	5 31	6 25	4 12	5 33	6 23	4 14	5 35	6 21	4 18	5 38	6 18	4 26
8	Tu	5 32	6 23	sets.	5 34	6 21	sets.	5 36	6 20	sets.	5 39	6 16	sets.
9	W	5 33	6 21	6 39	5 35	6 19	6 36	5 37	6 18	6 34	5 40	6 15	6 24
10	Th	5 34	6 19	7 8	5 36	6 17	7 5	5 38	6 16	7 3	5 40	6 14	7 0
11	Fr	5 36	6 17	7 42	5 37	6 16	7 40	5 39	6 15	7 35	5 41	6 12	7 30
12	Sa	5 37	6 15	8 12	5 38	6 14	8 10	5 40	6 13	8 5	5 42	6 11	8 0
13	S	5 38	6 14	9 12	5 39	6 13	8 41	5 41	6 12	8 37	5 42	6 9	8 27
14	M	5 39	6 12	9 27	5 40	6 11	9 25	5 41	6 10	9 20	5 43	6 8	9 11
15	Tu	5 40	6 10	10 16	5 41	6 9	10 14	5 42	6 9	10 9	5 43	6 7	10 0
16	W	5 41	6 8	10 49	5 42	6 7	10 47	5 43	6 7	10 42	5 44	6 6	10 30
17	Th	5 42	6 6	11 38	5 43	6 5	11 34	5 44	6 5	11 29	5 45	6 5	11 24
18	Fr	5 43	6 5	morn.	5 44	6 4	morn.	5 45	6 4	morn.	5 45	6 4	morn.
19	Sa	5 44	6 3	12 14	5 45	6 2	12 16	5 46	6 2	12 18	5 46	6 3	12 24
20	S	5 45	6 1	1 14	5 45	6 0	1 16	5 47	6 0	1 18	5 47	6 1	1 26
21	M	5 46	6 0	2 10	5 46	5 59	2 12	5 48	5 59	2 14	5 47	6 0	2 20
22	Tu	5 47	5 58	3 24	5 47	5 57	3 24	5 49	5 57	3 26	5 48	5 59	3 34
23	W	5 48	5 56	4 31	5 48	5 56	4 34	5 50	5 56	4 36	5 48	5 57	4 44
24	Th	5 50	5 55	rises.	5 49	5 54	rises.	5 51	5 54	rises.	5 49	5 55	rises.
25	Fr	5 51	5 53	7 1	5 50	5 53	6 59	5 52	5 53	6 59	5 50	5 54	7 6
26	Sa	5 52	5 51	7 47	5 51	5 51	7 45	5 53	5 51	7 43	5 50	5 53	7 46
27	S	5 53	5 49	8 32	5 52	5 49	8 30	5 53	5 49	8 28	5 51	5 51	8 38
28	M	5 54	5 47	9 18	5 53	5 48	9 16	5 54	5 48	9 16	5 52	5 50	9 21
29	Tu	5 55	5 46	10 2	5 54	5 46	9 58	5 55	5 46	9 56	5 52	5 48	10 4
30	W	5 56	5 44	10 54	5 55	5 45	10 52	5 55	5 45	10 20	5 53	5 47	10 57

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D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	Wednesday	St. Stephen, Confessor.
3	Thursday	Office of the Blessed Sacrament.
4	Friday	Feria. *Bp. De Neckere, New Orleans, died*, 1883.
5	Saturday	St. Lawrence Justinian, Bishop and Confessor.
6	SUNDAY	**Fifteenth Sunday after Pentecost.** Epist. Gal. v. 25–vi. 11; Gosp. Luke vii. 11–16. *Cons. Abp. Heiss, Milwaukee*, 1868.
7	Monday	Feria. *Abp. Henni, Milwaukee, died*, 1881.
8	Tuesday	NATIVITY OF THE B. V. M. St. Adrian, Martyr. *Bp. Rappe, Cleveland, died*, 1877.
9	Wednesday	Of the Octave of the Nativity. St. Gorgonius, Martyr.
10	Thursday	St. Nicholas of Tolentino, Confessor.
11	Friday	Of the Octave. SS. Protus and Hyacinthus, Martyrs.
12	Saturday	Of the Octave. *Bp. Barron, died*, 1854.
13	SUNDAY	**Sixteenth Sunday after Pentecost.** Holy Name of Mary. Less. Ecclus. xxiv. 23–31; Gosp. Luke i. 26–38; Last Gosp. Luke xiv. 1–11. *Cons. Bp. Hogan, Kansas City*, 1868.
14	Monday	Exaltation of the Holy Cross. *Cons. Bps. Vertin, Marquette* (1879), *and Cosgrove, Davenport* (1884).
15	Tuesday	Octave of the Nativity. St. Nicomedes, Martyr.
16	Wednesday	SS. Cornelius and Cyprian, Martyrs. SS. Euphemia and Companions, Martyrs. Ember Day. *Fast.*
17	Thursday	Stigmata of St. Francis of Assisi.
18	Friday	St. Joseph of Cupertino, Confessor. Ember Day. *Fast. Bp. Young, Erie, died*, 1866.
19	Saturday	SS. Januarius and Companions, Martyrs. Ember Day. *Fast.*
20	SUNDAY	**Seventeenth Sunday after Pentecost.** Seven Dolors of the B. V. M. Less. Judith xiii. 22–25; Gosp. John xix. 25–27; Last Gosp. Matt. xxii. 35–46. *Bp. Gartland, Savannah, died*, 1854.
21	Monday	ST. MATTHEW, APOSTLE.
22	Tuesday	St. Thomas of Villanova, Bishop and Confessor. SS. Maurice and Companions, Martyrs. *Bp Smyth, Dubuque, died*, 1865.
23	Wednesday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr.
24	Thursday	Our Lady of Ransom.
25	Friday	Feria. *Bp. Rosati, St. Louis, died*, 1843.
26	Saturday	SS. Cyprian and Justina, Martyrs. *Bp. Fenwick, Cincinnati, died*, 1832.
27	SUNDAY	**Eighteenth Sunday after Pentecost.** Epist 1 Cor. i. 4–9; Gosp. Matt. ix. 1–8.
28	Monday	St. Wenceslaus, Duke, Martyr.
29	Tuesday	ST. MICHAEL, ARCHANGEL. *Bp. Martin, Natchitoches, died*, 1875.
30	Wednesday	St. Jerome, Confessor and Doctor of the Church. *Cons. Bp. Hennessy, Dubuque*, 1866.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
Last Quarter.....	1	6 46 mo.	6 34 mo.	6 22 mo.	6 10 mo.	5 40 mo
New Moon.....	8	2 48 mo.	2 33 mo.	2 24 mo.	2 12 mo.	1 42 mo.
First Quarter....	15	8 37 ev.	8 25 ev.	8 13 ev.	8 1 ev.	7 31 ev.
Full Moon.....	23	4 39 ev.	4 27 ev.	4 15 ev.	4 3 ev.	3 33 ev.
Last Quarter	30	1 14 ev.	1 2 ev.	12 50 ev.	12 38 ev.	12 8 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Th	5 57	5 42	11 52	5 56	5 43	11 54	5 56	5 43	11 56	5 54	5 45	11 58
2	Fr	5 58	5 40	morn.	5 57	5 41	morn.	5 57	5 41	morn.	5 55	5 43	morn.
3	Sa	5 59	5 39	12 43	5 58	5 40	12 45	5 58	5 40	12 43	5 55	5 42	12 36
4	S	6 1	5 36	1 43	6 0	5 38	1 49	5 59	5 38	1 47	5 56	5 41	1 40
5	M	6 2	5 35	2 53	6 1	5 37	2 55	6 0	5 37	2 53	5 57	5 40	2 44
6	Tu	6 3	5 34	3 56	6 2	5 35	3 59	6 1	5 35	3 56	5 57	5 39	3 50
7	W	6 4	5 32	5 9	6 3	5 33	5 6	6 2	5 34	5 4	5 58	5 37	5 10
8	Th	6 5	5 31	sets.	6 4	5 32	sets.	6 3	5 32	sets.	5 58	5 36	sets.
9	Fr	6 6	5 29	6 22	6 5	5 30	6 24	6 4	5 31	6 26	5 59	5 35	6 31
10	Sa	6 8	5 27	7 2	6 6	5 28	7 4	6 5	5 29	7 6	6 0	5 34	7 10
11	S	6 9	5 26	7 29	6 7	5 27	7 31	6 6	5 28	7 33	6 1	5 33	7 40
12	M	6 10	5 24	8 28	6 8	5 25	8 31	6 7	5 26	8 34	6 1	5 31	8 38
13	Tu	6 11	5 22	9 19	6 9	5 24	9 21	6 8	5 25	9 24	6 2	5 30	9 29
14	W	6 12	5 21	9 56	6 10	5 22	9 58	6 9	5 23	10 3	6 3	5 29	10 7
15	Th	6 13	5 19	10 47	6 11	5 21	10 49	6 10	5 22	10 52	6 3	5 28	10 58
16	Fr	6 14	5 17	11 42	6 12	5 19	11 46	6 11	5 20	11 49	6 4	5 26	11 52
17	Sa	6 15	5 15	morn.	6 13	5 17	morn.	6 12	5 19	morn.	6 5	5 25	morn.
18	S	6 17	5 14	12 46	6 15	5 16	12 44	6 13	5 18	12 42	6 6	5 24	12 40
19	M	6 18	5 12	1 34	6 16	5 14	1 32	6 14	5 16	1 30	6 7	5 23	1 32
20	Tu	6 19	5 11	2 24	6 17	5 13	2 22	6 15	5 15	2 20	6 8	5 22	2 23
21	W	6 20	5 9	3 34	6 18	5 12	3 31	6 16	5 14	3 29	6 8	5 21	3 22
22	Th	6 21	5 8	4 48	6 19	5 11	4 46	6 17	5 13	4 44	6 9	5 20	4 36
23	Fr	6 22	5 6	rises	6 20	5 9	rises.	6 18	5 11	rises.	6 10	5 19	rises.
24	Sa	6 23	5 5	6 12	6 21	5 8	6 10	6 19	5 10	6 12	6 11	5 18	6 16
25	S	6 24	5 3	7 0	6 22	5 6	6 58	6 20	5 9	6 59	6 12	5 17	7 3
26	M	6 26	5 2	7 49	6 23	5 5	7 47	6 21	5 8	7 51	6 13	5 16	7 58
27	Tu	6 27	5 0	8 47	6 24	5 3	8 45	6 22	5 6	8 48	6 14	5 15	8 51
28	W	6 28	4 59	9 45	6 25	5 2	9 43	6 23	5 5	9 46	6 15	5 14	9 50
29	Th	6 29	4 57	10 43	6 26	5 0	10 41	6 24	5 3	10 43	6 16	5 13	10 47
30	Fr	6 30	4 55	11 41	6 27	5 59	11 39	6 25	5 2	11 41	6 16	5 12	11 48
31	Sa	6 32	4 54	morn.	6 29	5 58	morn.	6 26	5 1	morn.	6 17	5 11	morn.

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D. of Mon.	Day of Week.	CALENDAR.
1	Thursday	St. Remigius, Bishop and Confessor.
2	Friday	The Guardian Angels.
3	Saturday	Office of the Immaculate Conception. *Abp. Bayley, Baltimore, died*, 1877.
4	SUNDAY	**Nineteenth Sunday after Pentecost.** Solemnity of the Holy Rosary. Less. Ecclus. xxiv. 14–16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. xxii. 2–14.
5	Monday	St. Francis of Assisi, Confessor (Oct. 4).
6	Tuesday	St. Bruno, Confessor.
7	Wednesday	St. Mark, Pope and Martyr. SS. Sergius and Companions, Martyrs.
8	Thursday	St. Bridget, Widow. *Bp. Kelly, Richmond, died*, 1829.
9	Friday	SS. Denis and Companions, Martyrs.
10	Saturday	St. Francis Borgia, Confessor. *Bp. Galberry, Hartford, died*, 1878.
11	SUNDAY	**Twentieth Sunday after Pentecost.** Epist. Eph. v. 15–21; Gosp. John iv. 46–53.
12	Monday	Feria. *Bp. McFarland, Hartford, died*, 1874.
13	Tuesday	St. Edward, King of England, Confessor.
14	Wednesday	St. Callistus I., Pope and Martyr.
15	Thursday	St. Theresa, Virgin.
16	Friday	Feria.
17	Saturday	St. Hedwig, Widow.
18	SUNDAY	**Twenty-first Sunday after Pentecost.** ST. LUKE, EVANGELIST. Epist. 2 Cor. viii. 16–24; Gosp. Luke x. 1–9; Last Gosp. Matt. xviii. 23–35. *Cons. Bp. Wigger, Newark*, 1881.
19	Monday	St. Peter of Alcantara, Confessor. *Abp. Whitefield, Baltimore, died*, 1834.
20	Tuesday	St. John Cantius, Confessor.
21	Wednesday	Maternity of the B. V. M. St. Hilarion, Abbot. SS. Ursula and Companions, Martyrs. *Bp. Rosecrans, Columbus, died*, 1878.
22	Thursday	Office of the Blessed Sacrament.
23	Friday	Feria.
24	Saturday	Office of the Immaculate Conception.
25	SUNDAY	**Twenty-second Sunday after Pentecost.** Epist. Phil. i. 6–11; Gosp. Matt. xxii. 15–21.
26	Monday	St. Evaristus, Pope and Martyr.
27	Tuesday	Vigil of SS. Simon and Jude.
28	Wednesday	SS. SIMON AND JUDE, APOSTLES.
29	Thursday	Office of the Blessed Sacrament.
30	Friday	Feria. *Cons. Bps. Loughlin, Brooklyn, and De Goesbriand, Burlington*, 1853.
31	Saturday	Vigil of All Saints. *Fast.*

THE true Irish patriot must ever signalize alcohol as the chief enemy of his race.—*Bishop Ireland.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
New Moon.....	6	4 19 ev.	4 7 ev.	3 55 ev.	3 43 ev.	3 13 ev.
First Quarter.....	14	5 16 ev.	5 4 ev.	4 52 ev.	4 40 ev.	4 10 ev.
Full Moon.....	22	4 56 mo.	4 44 mo.	4 32 mo.	4 20 mo.	3 50 mo.
Last Quarter.....	28	9 14 ev.	9 2 ev.	8 50 ev.	8 38 ev.	8 8 ev.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Philadelphia, Connecticut, New Jersey, Penn'a, Ohio, Indiana, & Illin's.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; North Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.	Sun Rises.	Sun Sets.	Moon Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	S	6 33	4 53	12 37	6 30	4 57	12 35	6 27	5 0	12 33	6 18	5 10	12 31
2	M	6 34	4 52	1 39	6 31	4 56	1 36	6 28	4 59	1 35	6 19	5 9	1 30
3	Tu	6 35	4 51	2 42	6 32	4 55	2 40	6 29	4 58	2 38	6 20	5 8	2 30
4	W	6 36	4 50	3 58	6 33	4 54	3 59	6 30	4 57	3 57	6 21	5 7	3 50
5	Th	6 38	4 49	5 17	6 34	4 53	5 15	6 31	4 56	5 13	6 22	5 7	5 8
6	Fr	6 39	4 47	sets.	6 35	4 51	sets.	6 32	4 55	sets.	6 23	5 6	sets.
7	Sa	6 40	4 46	5 48	6 36	4 50	5 50	6 33	4 54	5 53	6 24	5 5	5 59
8	S	6 42	4 45	6 28	6 38	4 49	6 30	6 35	4 53	6 32	6 25	5 4	6 37
9	M	6 43	4 44	7 12	6 39	4 48	7 14	6 36	4 52	7 17	6 26	5 3	7 21
10	Tu	6 46	4 42	8 8	6 40	4 47	8 10	6 37	4 51	8 13	6 27	5 2	8 17
11	W	6 47	4 41	9 15	6 42	4 46	9 18	6 39	4 50	9 21	6 28	5 2	9 24
12	Th	6 48	4 40	10 9	6 43	4 45	10 12	6 40	4 49	10 15	6 29	5 1	10 19
13	Fr	6 49	4 39	11 10	6 44	4 44	11 10	6 41	4 48	11 14	6 30	5 0	11 21
14	Sa	6 51	4 37	morn.	6 46	4 43	morn.	6 42	4 47	morn.	6 31	5 0	morn.
15	S	6 52	4 36	12 4	6 47	4 42	12 4	6 43	4 46	12 2	6 32	4 59	12 0
16	M	6 53	4 35	12 52	6 48	4 41	12 50	6 44	4 45	12 48	6 32	4 58	12 44
17	Tu	6 55	4 34	1 54	6 49	4 40	1 52	6 45	4 44	1 50	6 33	4 58	1 45
18	W	6 57	4 34	2 55	6 50	4 40	2 53	6 46	4 44	2 51	6 34	4 57	2 46
19	Th	6 58	4 33	3 56	6 51	4 39	3 54	6 47	4 43	3 52	6 35	4 56	3 47
20	Fr	6 59	4 32	4 57	6 52	4 38	4 55	6 48	4 42	4 53	6 35	4 56	4 46
21	Sa	7 0	4 30	5 58	6 53	4 38	5 56	6 49	4 42	5 54	6 36	4 55	5 51
22	S	7 2	4 30	rises.	6 54	4 37	rises	6 50	4 41	rises.	6 37	4 55	rises.
23	M	7 3	4 29	6 24	6 55	4 36	6 26	6 51	4 41	6 28	6 38	4 55	6 38
24	Tu	7 4	4 29	7 34	6 57	4 36	7 36	6 52	4 41	7 38	6 39	4 54	7 42
25	W	7 5	4 29	8 44	6 58	4 35	8 46	6 53	4 40	8 48	6 40	4 54	8 52
26	Th	7 6	4 29	9 54	6 59	4 35	9 56	6 54	4 40	9 58	6 40	4 54	9 59
27	Fr	7 7	4 29	11 2	7 0	4 35	11 4	6 55	4 40	11 8	6 41	4 54	11 14
28	Sa	7 8	4 29	11 48	7 1	4 35	11 50	6 56	4 40	11 58	6 42	4 54	morn.
29	S	7 8	4 28	morn.	7 3	4 34	morn.	6 57	4 40	morn.	6 43	4 54	12 0
30	M	7 9	4 28	12 48	7 4	4 34	12 46	6 59	4 40	12 44	6 44	4 54	12 51

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D. of Mon.	Day of Week.	CALENDAR.
1	SUNDAY	**Twenty-third Sunday after Pentecost. All Saints.** Less. Apoc. vii. 2-12; Gosp. Matt. v. 1-12; Last Gosp. Matt. ix. 18-26. *Cons. Abp. Feehan, Chicago*, 1865. *Cons. Bp. O'Farrell, Trenton*, 1881.
2	Monday	All Souls.
3	Tuesday	Of the Octave of All Saints.
4	Wednesday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs.
5	Thursday	Of the Octave.
6	Friday	Of the Octave. *See of Baltimore founded*, 1791.
7	Saturday	Of the Octave.
8	SUNDAY	**Twenty-fourth Sunday after Pentecost.** Octave of All Saints. Less. Apoc. vii. 2-12; Gosp. Matt. v. 1-12; Last Gosp. Matt. xiii. 24-31.
9	Monday	Dedication of St. John Lateran. St. Theodore, Martyr.
10	Tuesday	St. Andrew Avellino, Confessor. SS. Tryphon and Companions, Martyrs.
11	Wednesday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
12	Thursday	St. Martin I., Pope and Martyr.
13	Friday	St. Didacus, Confessor. *Bp. Van de Velde, Natchez, died*, 1855.
14	Saturday	St. Stanislaus Kostka, Confessor. *Chas. Carroll of Carrollton died*, 1832.
15	SUNDAY	**Twenty-fifth Sunday after Pentecost.** St. Gertrude, Virgin. Epist. 2 Cor. x. 17-xi. 2; Gosp. Matt. xxv. 1-13; Last Gosp. Matt. xiii. 31-36.
16	Monday	St. Josaphat, Bishop and Martyr.
17	Tuesday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	Wednesday	Dedication of SS. Peter and Paul.
19	Thursday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.
20	Friday	St. Felix of Valois, Confessor.
21	Saturday	Presentation of the B. V. M. *Bp. Barry, Savannah, died*, 1859.
22	SUNDAY	**26th and last Sunday after Pentecost.** St. Cecilia, Virgin and Martyr. Less. Ecclus. li. 13-17; Gosp. Matt. xxv. 1-13; Last Gosp. Matt. xxiv. 15-35.
23	Monday	St. Clement, Pope and Martyr.
24	Tuesday	St. John of the Cross, Confessor. *Cons. Abp. Lamy, Santa Fé*, 1850.
25	Wednesday	St. Catherine, Virgin and Martyr.
26	Thursday	Patronage of the B. V. M. (Nov. 8). St. Peter of Alexandria, Bishop and Martyr.
27	Friday	Feria.
28	Saturday	Vigil of St. Andrew.
29	SUNDAY	**First Sunday in Advent.** Epist. Rom. xiii. 11-14; Gosp. Luke xxi. 25-33.
30	Monday	ST. ANDREW, APOSTLE. *Cons. Abp. Kenrick, St. Louis*, 1841.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARLES'N. H. M.	CHICAGO. H. M.
New Moon.....	6	8 33 mo.	8 21 mo.	8 9 mo.	7 57 mo.	7 27 mo.
First Quarter....	14	1 38 ev.	1 26 ev.	1 14 ev.	1 2 ev.	12 32 ev.
Full Moon.....	21	4 15 ev.	4 3 ev.	3 51 ev.	3 39 ev.	3 9 ev.
Last Quarter	28	7 38 mo.	7 26 mo.	7 14 mo.	7 2 mo.	6 32 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, NEW JERSEY, PENN'A, OHIO, INDIANA, & ILLIN'S.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.	SUN Rises.	SUN Sets.	MOON Rises.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Tu	7 10	4 28	1 46	7 5	4 34	1 44	7 0	4 39	1 42	6 44	4 54	1 36
2	W	7 11	4 28	2 48	7 6	4 34	2 46	7 1	4 39	2 44	6 45	4 54	2 34
3	Th	7 12	4 28	3 49	7 7	4 34	3 49	7 2	4 39	3 47	6 46	4 54	3 40
4	Fr	7 13	4 28	4 59	7 8	4 33	4 55	7 3	4 39	4 53	6 47	4 54	4 46
5	Sa	7 14	4 28	5 58	7 9	4 33	5 56	7 4	4 38	5 54	6 47	4 54	5 47
6	S	7 15	4 28	sets.	7 10	4 33	sets.	7 5	4 38	sets.	6 48	4 54	sets.
7	M	7 16	4 28	6 8	7 11	4 33	6 10	7 6	4 38	6 12	6 49	4 54	6 19
8	Tu	7 17	4 28	7 9	7 12	4 33	7 14	7 7	4 38	7 16	6 50	4 54	7 22
9	W	7 18	4 28	7 54	7 13	4 33	7 56	7 8	4 38	7 57	6 50	4 54	8 3
10	Th	7 19	4 28	8 42	7 14	4 33	8 44	7 9	4 38	8 46	6 51	4 54	8 54
11	Fr	7 20	4 28	9 48	7 15	4 33	9 50	7 10	4 38	9 53	6 52	4 55	9 59
12	Sa	7 21	4 28	10 50	7 16	4 33	10 53	7 11	4 38	10 55	6 53	4 55	10 59
13	S	7 22	4 28	11 50	7 17	4 33	11 54	7 11	4 38	11 56	6 54	4 55	11 59
14	M	7 23	4 28	morn.	7 18	4 33	morn.	7 12	4 38	morn.	6 55	4 56	morn.
15	Tu	7 24	4 29	12 44	7 18	4 34	12 40	7 13	4 39	12 38	6 56	4 56	12 34
16	W	7 24	4 29	1 32	7 19	4 34	1 31	7 13	4 39	1 29	6 57	4 57	1 20
17	Th	7 25	4 29	2 33	7 19	4 34	2 29	7 14	4 40	2 27	6 57	4 57	2 21
18	Fr	7 25	4 29	3 38	7 20	4 34	3 36	7 14	4 40	3 38	6 58	4 58	3 30
19	Sa	7 26	4 30	4 44	7 20	4 35	4 42	7 15	4 40	4 40	6 58	4 58	4 35
20	S	7 26	4 30	5 42	7 21	4 35	5 39	7 15	4 41	5 37	6 59	4 59	5 34
21	M	7 27	4 31	rises.	7 21	4 36	rises.	7 16	4 41	rises.	6 59	4 59	rises.
22	Tu	7 27	4 31	5 52	7 22	4 36	5 55	7 16	4 42	5 58	7 0	5 0	6 1
23	W	7 27	4 32	6 50	7 22	4 37	6 54	7 17	4 43	6 57	7 0	5 1	6 59
24	Th	7 28	4 32	7 53	7 22	4 37	7 55	7 17	4 44	7 59	7 0	5 1	8 2
25	Fr	7 28	4 33	8 51	7 23	4 38	8 53	7 17	4 44	8 56	7 1	5 2	8 59
26	Sa	7 28	4 33	9 50	7 23	4 38	9 52	7 17	4 45	9 54	7 1	5 2	9 59
27	S	7 29	4 33	10 48	7 23	4 39	10 50	7 18	4 45	10 52	7 1	5 3	10 58
28	M	7 29	4 34	11 54	7 23	4 39	11 56	7 18	4 46	11 59	7 2	5 3	11 59
29	Tu	7 29	4 34	morn.	7 23	4 40	morn.	7 18	4 46	morn.	7 2	5 3	morn.
30	W	7 30	4 36	1 12	7 24	4 41	1 10	7 19	4 47	1 8	7 2	5 4	1 2
31	Th	7 30	4 37	2 14	7 24	4 42	2 16	7 19	4 48	2 12	7 3	5 4	2 6

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D. of Mon.	Day of Week.	CALENDAR.
1	Tuesday	Feria.
2	Wednesday	St. Bibiana, Virgin and Martyr.
3	Thursday	St. Francis Xavier, Confessor. *Abp. Carroll, Baltimore, died,* 1815.
4	Friday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr. *Fast.*
5	Saturday	Feria. St. Sabbas, Abbot.
6	SUNDAY	**Second Sunday in Advent.** Epist. Rom. xv. 4–13; Gosp. Matt. xi. 2–10.
7	Monday	St. Ambrose, Bishop, Confessor, and Doctor of the Church.
8	Tuesday	**Immaculate Conception of the B. V. M.** HOLYDAY OF OBLIGATION. Less. Prov. viii. 22–35; Gosp. Luke i. 26–28. *Council of Vatican opened,* 1869.
9	Wednesday	Of the Octave of the Immaculate Conception.
10	Thursday	Of the Octave. St. Melchiades, Pope and Martyr.
11	Friday	St. Damasus, Pope and Confessor. *Fast.*
12	Saturday	Of the Octave.
13	SUNDAY	**Third Sunday in Advent.** Epist. Phil. iv. 4–7; Gosp. John i. 19–28.
14	Monday	Of the Octave. *Cons. Bp. Brondel, Vancouver,* 1879.
15	Tuesday	Octave of the Immaculate Conception.
16	Wednesday	St. Eusebius, Bishop and Martyr. Ember Day. *Fast.*
17	Thursday	Feria.
18	Friday	Expectation of the B. V. M. Ember Day. *Fast.*
19	Saturday	Ember Day. *Fast.*
20	SUNDAY	**Fourth Sunday in Advent.** Epist. 1 Cor. iv. 1–5; Gosp. Luke iii. 1–6.
21	Monday	ST. THOMAS, APOSTLE.
22	Tuesday	Feria.
23	Wednesday	Feria.
24	Thursday	Vigil. *Fast.*
25	Friday	**Christmas.** First Mass, Epist. Tit. ii. 11–15; Gosp. Luke ii. 1–14. Second Mass, Epist. Tit. iii. 4–7; Gosp. Luke ii. 15–20. Third Mass, Epist. Heb. i. 1–12; Gosp. John i. 1–14.
26	Saturday	ST. STEPHEN, FIRST MARTYR.
27	SUNDAY	ST. JOHN, APOSTLE AND EVANGELIST. Less. Ecclus. xv. 1–6; Gosp. John xxi. 19–24. *Bp. Resé, Detroit, died,* 1871.
28	Monday	HOLY INNOCENTS.
29	Tuesday	St. Thomas of Canterbury, Bishop and Martyr.
30	Wednesday	Of the Octave.
31	Thursday	St. Sylvester I., Pope and Confessor.

FOUR things to be much made of: A horse that will travel well; a hawke that will flie well; a servante that will waite well; and a knife that will cut well.—*Old English Sayings.*

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MOST REV. NAPOLEON JOSEPH PERCHÉ,

Archbishop of New Orleans.

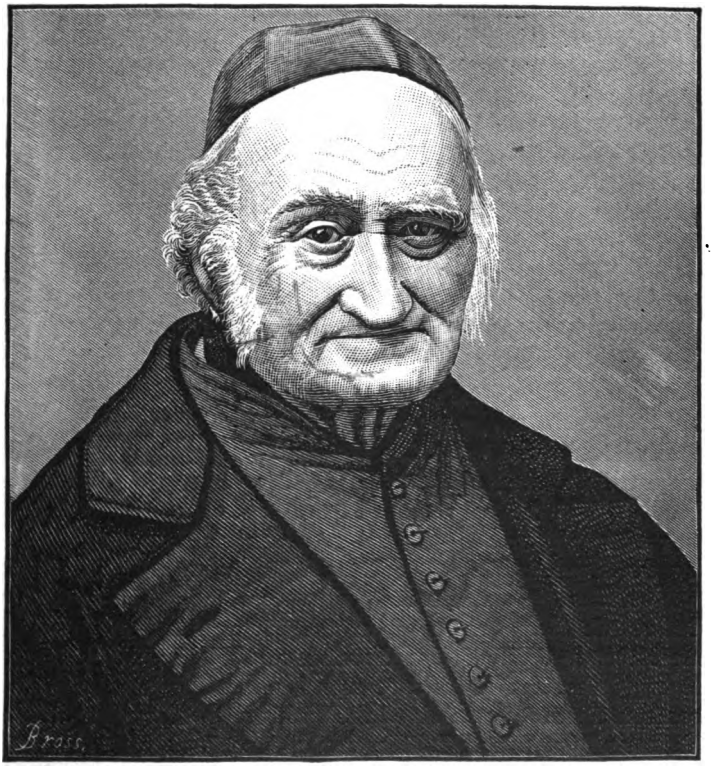
NAPOLEON JOSEPH PERCHÉ was born at Angers, France, on January 10, 1805. Sent at an early age to a school in the vicinity, he surprised his elders by the wonderful tact and rapidity with which he mastered his primary studies. It was in the year 1818 that he took up the study of philosophy, which he pursued with so much success that five years later, at the early age of eighteen, he was elected to a professorship of that branch. Called to the sacred dignity of the priesthood, he entered the seminary of Beaupréau, where, after passing an eminently successful period of study, he was ordained priest September 19, 1829. He first exercised the duties of his office at Murr, a small village near Angers, the inhabitants of which became very much attached to Abbé Perché, and to this day remember him as a diligent and attentive pastor. From Murr Abbé Perché was removed to Turquand, where his preaching met with the same marked success as at Murr. Among the duties of the pastor of Turquand was that of visiting the prisoners of Fontevrault. As in Murr, so here too, his ready eloquence made him a great favorite with the unhappy inmates of the prison.

Soon after this, having been charged with the direction of several houses of the Sisters of the Good Shepherd, he devoted all his energy to bettering the condition of these charitable institutions. The houses were then independent of one another, and the wealth or poverty of each depended upon the ability of its superioress. Seeing at once the inconsistency of this course, Abbé Perché, through the influence of Abbé Vaure, succeeded in obtaining from His Holiness Gregory XVI. that all the houses should be subordinate to a mother-house, which should be under the direction of a superioress-general.

When Mgr. Flaget, Bishop of Bardstown, Ky., visited France in 1836 to secure missionary priests for the then sparsely settled districts of America, the first to offer himself was Abbé Perché. Accordingly, having obtained the consent of the bishop of Angers, the young missionary set

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out for the United States in 1837. Upon his arrival here he was appointed by Bishop Flaget to Portland, Ky. He now turned his attention to learning the English language, and, after several months' hard study, understood it sufficiently



well to hear confessions, preach, or engage in controversy. He remained at Portland for four years, during which he suffered all the hardships of a pioneer life. In 1841, having built a church and not having the means to pay for it, he resolved to go to New Orleans to raise some money. There he preached a series of sermons, which, as usual, were a great success; so that when he returned to Portland it was with enough money to pay for his church. But he

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was not destined to remain long as pastor of the church which he had labored so hard to build. When Father Perché was preaching in New Orleans one of his most ardent admirers was Bishop Blanc, who, aware of the great good he could accomplish in a State where French was universally spoken, urged the great preacher to return to Louisiana for good. Mgr. Flaget was loath to lose so zealous a follower, but, foreseeing the benefits of the plan, immediately gave his consent.

In 1842 the Abbé Moni, curate of St. Louis' Cathedral, died. When his successor was to be appointed the trustees tried to force upon Bishop Blanc the nomination of Abbé Anduze. But the bishop refused to be governed in his choice by the trustees; and out of this arose a schism in which all the papers of the day took part. Abbé Perché immediately sided with the bishop, vigorously attacking his numerous adversaries; indeed it was mainly owing to the abbé's able articles in the *Propagateur Catholique*, a journal established especially to combat the schismatics, that the bishop triumphed and the schism ceased.

In 1870 Archbishop Odin, slowly wasting away by disease, was sorely in need of a coadjutor. His choice fell upon Abbé Perché, and he asked Rome that the abbé be allowed to exercise that office—a request which was readily granted by the late Pius IX. On May 5, 1870, the ceremony of consecration was performed with great pomp in St. Louis' Cathedral, New Orleans. On the 25th of the same month Archbishop Odin died in France, and Bishop Perché was, as coadjutor, named his successor. Accordingly, in the December of 1870, he received the pallium in Rome from His Holiness Pope Pius IX. From that time Archbishop Perché has exercised the duties of his office with great success. For over a year the archbishop had been suffering from ill-health, until, on December 27, 1883, he died after a short illness, more from the effects of old age and the hardships of his long life than from any disease.

THE number of persons speaking Gaelic in Ireland is 660,000; in Scotland, 232,000; in Wales, 350,000.

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RIGHT REV. JOHN McMULLEN, D.D.,

First Bishop of Davenport, Iowa.

RIGHT REVEREND JOHN MCMULLEN, D.D., was the eighth of twelve children born to James and Alice McMullen. He was born on the 8th of March, 1832, at Ballinahinch, County Down, in the north of Ireland, and was only one year old when his parents removed to Ontario, Canada. Soon after they removed to Ogdensburg, New York, thence to Lockport, Illinois, and finally to Chicago in 1843, where Mr. and Mrs. McMullen had an honorable place among the Catholics of this young city. While at Ogdensburg Mr. McMullen showed his zeal for the faith by visiting Archbishop Hughes and securing a pastor for the scattered flock

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of northern New York. On their removal to Lockport they were still far from any church, but the faith and zeal of John were manifested in his eagerness to overcome all obstacles to an attendance upon the solemn festivals. On Christmas eve, with his older brother, James, he walked to Joliet, five miles, in time to make his confession before midnight Mass; and, after Holy Communion, the two lads walked home again with a glow of religious exaltation in their hearts, and with the beauty of the winter night imprinted upon their minds like a picture.

The removal to Chicago facilitated the education of the young John, upon whose mind the influence of such a prelate as Bishop Quarter was sure to tell, as well as of such a pastor as Dr. Denis Dunne; while at St. Mary's of the Lake he found an Alma Mater whose interests he never forgot, and from which he graduated with the highest honors in 1853. This same year he went to Rome, where he pursued his studies with an ardor, a singleness of purpose, which marked him in the eyes of his superiors as well as of his fellow-students as one born to do good for the love of goodness. In 1858 he was ordained priest and was graduated with the degree of Doctor of Divinity, and, returning to Chicago, his first sermon was preached at St. Mary's, then the cathedral. None who heard him that day ever forgot the tide of burning eloquence which poured from his lips, or failed to predict for him an exceptional career. His residence at St. Mary's, then the charge of St. Louis' Church, were soon followed by his connection with the University of St. Mary's of the Lake. In 1863 the corner-stone of the new university was laid, and, with a staff of professors fresh from Rome and Louvain, he seemed likely to realize his dream of a theological seminary fed from the ranks of a university. Several months after the closing of the college and seminary Dr. McMullen went to Rome, where his perseverance, his spirit of absolute obedience, his unflinching confidence not only in the justice of his cause but of the justice of Rome and the Vicar of Christ, were put to a test which would have crushed a weaker man, even if as honest. The unchanged urbanity with which he awaited decisions, and accepted not only decisions but advice from his old superiors, was some-

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thing wonderful. For such a man there were no humiliations, because he outstripped them by his sublime self-abnegation. When he returned to receive the charge of the parish at Wilmington the serenity was unbroken, and continued when recalled to Chicago and assigned to the parish of the Holy Name and the appointment of vicar-general. From that moment, however, the consecration of his life to the interests of souls seems to have been renewed. In the midst of all this the fire of 1871 came to try the metal of a character as true as the steel of a Damascus blade. There was no depression ; but, as soon as hands could be supplied with the implements and the materials, a shanty cathedral occupied the square, and in one corner of this shanty edifice was to be found, at all hours, the pastor of the desolated flock. The story of that winter is one an angel might write. And thenceforth he held himself as one with his suffering people ; one, too, in a sense so literal that no time can ever obliterate from their hearts the memory of those months and years. When comfortable homes rose all around him, and not until then, did he accept one with more than the loose boards, over which a friend spread a carpet, and the ground. But it was not until he could call his flock into the walls of the beautiful new cathedral that he seemed to breathe, and there was not an elm or a hawthorn planted or a vine trained which did not enjoy the sunshine of his care. Schools were growing vigorous, and all things moving towards joyful prosperity, when the sudden death of Bishop Foley threw a gloom over the diocese not to be dispelled. It was then that the grand administrative ability, the grand attractive force, in that honest soul so exalted above all personal motives, became recognized. The diocese moved on like a unit, and was placed, in its ecclesiastical and financial integrity, in the hands of its first archbishop, the Most Rev. Patrick Augustine Feehan, D.D., in 1880. In 1881 V. Rev. Dr. McMullen was appointed by Leo XIII. bishop of the new see of Davenport, Iowa, and the tie which had united him so long and so vitally to the diocese of Chicago was severed. Only the honor which was believed due to his single-eyed virtues and his heroic spirit of self-sacrifice could have reconciled them to his loss ; but they felt that a mitre be-

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longed to that head, whitening early under labors and experiences. The honor had come late, but the palms which had not only been always open, but turned downward, were compelled to receive what he needed as a bishop, and he left Chicago crowned by the gratitude of his people and exalted by the unanimous praise of its clergy, to whom he had been a bright example and a pilot always to be trusted, whatever shoals might appear.

Never did a brighter future seem to open before any diocese than before that of Davenport, Iowa, when Rt. Rev. John McMullen, D.D., stood in the light of an August afternoon, 1881, on the open terrace before St. Margaret's Church—then his cathedral—to address, as the Bishop of Davenport, the crowds assembled to hear his response to their welcome. They filled the streets and piazzas; the roofs even held eager witnesses and listeners. And like a background to this scene was the beautiful town itself, beyond the mighty Mississippi, with the Illinois shore opposite, the island with its United States arsenal, and the bridge spanning the Father of Waters. Altogether it was a scene to impress the imagination, to give a pledge of future prosperities; and never did the occasion find a truer exponent than in the voice of Bishop McMullen. A new see, it was for him to imprint upon its forehead the grand ideas of the Church itself and to prepare it for the great work of a Christian diocese. For one year his almost superhuman labors carried out a programme worthy of the apostolic age of bishops in America. His diocese, three hundred miles in length and ninety in breadth, was gone over with a celerity which baffled following. No inconvenience could detain him, no obstacle thwart his determination to visit every centre of Catholic faith in his vineyard. The fervent were encouraged, the lukewarm won from their indifference, the scattered sheep of the house of Israel were brought to the one fold and the one Shepherd. Children were baptized, youths and adults prepared for confession, and Holy Communion administered by his own hand; then confirmation given, until the wilderness blossomed as the rose under the showers of divine grace thus bestowed, only to see the worn bishop go on his way upon

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the same missionary labor. When one year had gone over the head of the first bishop of Davenport thirteen thousand souls had been confirmed by his hand. But, as if strength had gone out of him in order to strengthen his flock, a fatal prostration seized upon him. A mysterious disease, which left him with his vigorous will, his wonderful clearness of mind, to the last, evaded all skill. Once he consecrated the holy oils, and once only. But the great work of organization went on. A higher school for boys was established; every school in his diocese felt the inspiration of his ardent zeal for souls, his love of learning, his faith in it as an instrument for the highest good; nor was there a nook in all his vast diocese upon which he could not lay his hand, nor a priest at any station, however distant, to whom he could not give local advice.

All this went on to within a few days of his death. But when the cannons began to boom on the fourth day of July, 1883, and the bells to peal forth the national jubilee, the soul of the man who had loved his country as if he had been born in it, while his patriotism looked beyond mortal and political destinies to those which are everlasting, took its flight, consoled by every rite and benediction of the Church to which he had been so faithful a son, so noble a champion, so self-sacrificing a priest, so apostolic a bishop.

The Pontifical Requiem Mass was celebrated by Archbishop Feehan, of Chicago, who had consecrated him hardly two years before; and the eulogy was pronounced, in no measured terms, by Bishop Spalding, of Peoria. The remains, which had been embalmed, were then deposited in the crypt, built at his own request, under the high altar of the cathedral, and the voices of those who had been dearest to him during his ecclesiastical career were heard among the clergy as they bore him with chanted *Benedictus* to his resting-place, amid the tears and the blessings of the two dioceses to which he had been a benefactor as well as an honor.

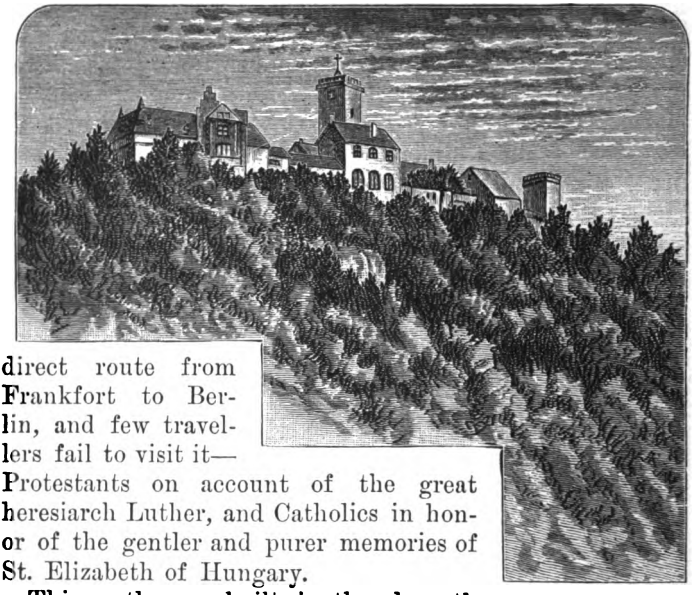
ELIZA ALLEN STARR.

WHAT is at once practicable and would be most serviceable in diminishing the evils of intemperance is to demand of liquor-sellers high license-fees.—*Bishop Ireland.*

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THE CASTLE OF WARTBURG.

THE Castle of Wartburg, the ancient residence of the landgraves of Thuringia, is one of the oldest and most noted feudal holds preserved to our day in Germany. The beauty of the situation and the interesting memories connected with it have given it a just celebrity. It stands on a densely-wooded height overlooking the town of Eisenach, on the



direct route from Frankfort to Berlin, and few travellers fail to visit it—Protestants on account of the great heresiarch Luther, and Catholics in honor of the gentler and purer memories of St. Elizabeth of Hungary.

This castle was built in the eleventh century by Ludwig the Leaper, who murdered Count Frederick III. of Brandenburg, and married the beautiful Adelaide, his widow. Some years afterwards, overpowered by remorse, they both resolved, one Good Friday, to expiate their crime. She took the veil at Scheiplitz, and he founded the abbey of Rheinhartzbrunn, where he ended his days as a monk in penitence and prayer. This fit ending of their lives reminds one of Scott's lines:

"There is a Nun in Dryburgh bower
Ne'er looks upon the sun;
There is a Monk in Melrose tower,
He speaketh word to none.

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"That Nun who ne'er beholds the day,
That Monk who speaks to none—
That Nun was Smaylho'me's Lady gay,
That Monk the bold Baron."

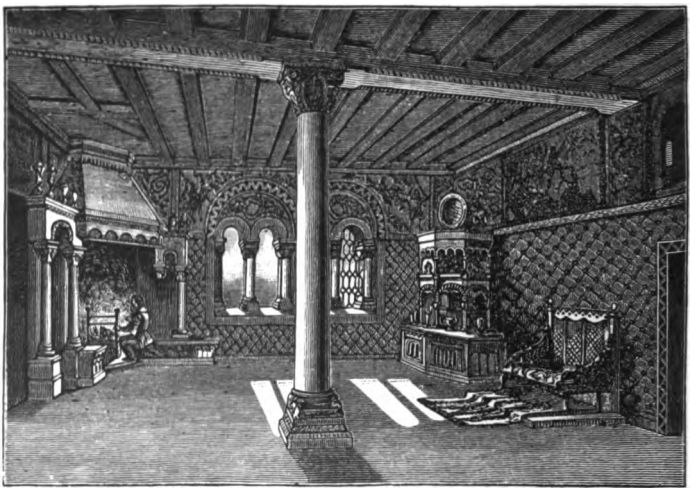
It was this Ludwig's great-grandson, Hermann I., of poetical renown, who gathered around him the most noted minstrels and poets of Germany. In the year 1207 these Minnesingers held a famous trial of their skill at the Wartburg. The hall where they assembled is still to be seen, unaltered, except the frescoes of the gay *trouvères* now painted on the walls. In the Minstrels' Bower adjoining hang ancient tapestries on which may be seen Klingsor, the most famous of them, flying through the air on a dragon, leaning his elbow on some mystic tome. Beneath is the tree of knowledge, with the beguiling tempter looking out from its branches. This Klingsor was not only a great master of song, but was well versed in all the occult sciences so popular in that day. While at the Wartburg he went forth upon the battlements in the night-time to survey the starry heavens, and from the conjunction of the planets predicted the birth of St. Elizabeth and her marriage to Ludwig, the young son of the landgrave. It was in consequence of this prediction that Hermann afterwards sent an embassy to Andreas, King of Hungary, to ask the hand of Elizabeth for his son, and beg that she might be sent to the Wartburg to be brought up. Andreas consented, and despatched his daughter, then only four years old, together with a silver cradle and a bath of rich workmanship, and presents of much value for the landgrave.

St. Elizabeth lived at the Wartburg till her twenty-first year, a model of piety in her maidenhood, and of tenderness and devotion after she became a wife; and when she went forth, a dispossessed widow, it was to consecrate herself more entirely to God and end her days in deeds of charity and utter self-sacrifice.

The private rooms she occupied in the castle after her marriage have been destroyed in the various repairs, but the Landgrave-chamber, out of which they opened, remains just as it was in her day, with a beautiful pillar in the centre, an immense fire-place, two arched windows in deep recesses, and furniture in the style of the twelfth century.

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On one side of the castle is the curious Elizabethan gallery with low Byzantine arches, a favorite resort of the saint and her attendants. It was here she received news of the death of her husband, who had gone to the Holy Wars, and sank to the ground in a swoon, exclaiming: "Gone! gone! The world is dead to me now. O Lord God, comfort me!" This interesting gallery has been restored and decorated in fresco with scenes from the life of the saint. The



Landgrave-Chamber of the Castle of Wartburg.

most beautiful of these represents her dying at Marburg in the habit of a Franciscan, the monk Conrad standing at her feet engaged in prayer, and the attendant looking out in amazement to hear the birds coming, according to the legend, to sing with marvellous sweetness, like angel voices, around her bier.

In another part of the castle is the chamber occupied ten months by Martin Luther, who was secreted here after the Diet at Worms by the Elector of Saxony, under the name of Junker Georg, and in the disguise of a knight. In his letters from the Wartburg he calls it his Patmos, putting himself, with characteristic modesty, in comparison to the great Evangelist of divine love. Here are portraits of himself and his

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parents by Cranach, and there is a collection of the early editions of the Bible according to the translation he made while in concealment here. This room has become a genuine place of pilgrimage for Luther's followers and admirers. Carlyle, when he visited it, was affected to tears and kissed the iron-bound table of oak, declaring there was not under the canopy of heaven so holy a spot. Catholics, too, might well weep here, but for other and better-founded reasons. No thoughtful-minded person can smile, at least, in a room where must have taken place terrible conflicts between the great principles of good and evil that led to such serious and momentous results. And it was here, in fact, Luther had his famous conference with the devil, which he records at length; and when on another occasion the same familiar spirit appeared to him, buzzing like a fly (Beelzebub is the god of flies!), he impatiently threw his inkstand at him, leaving a mark on the wall that is shown to this day.

In the chapel is shown the pulpit where he preached, and close beside are paintings of St. Elizabeth as a ministering angel of charity to the poor. This is not the chapel of her day, but there are two altars in it before which she must have often prayed, taken from the original chapel, which was destroyed in the thirteenth century. The present one was built shortly after by Frederick-with-the-Bite, grandson of the landgrave who usurped the rights of St. Elizabeth's children. It was in his time the mystery of the Wise and Foolish Virgins was represented at Eisenach (1322), and the people assembled were so indignant that the Foolish Virgins could not obtain pardon, in spite of the intercession of the Blessed Virgin and the saints, that they hissed the piece and cried out scornfully against the idea of sinners not obtaining forgiveness when Our Lady herself undertook to plead for them. And the Landgrave Frederick, who was present, was so infuriated that he had a fit of apoplexy, from which he never recovered, and died two years after. Such was the lively faith of the times in her so justly called *Auxilium Christianorum.*

Half-way down the mount of the Wartburg St. Elizabeth built a hospital, where she provided for twenty-four people whom she daily visited, often bearing them food with her

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own hands. It was here she first took refuge with her children when driven from the castle. It was afterwards changed into a Franciscan convent, which was destroyed in later times, and no trace of it now remains but the well where the pilgrim loves to pause and drink. Seventeen other convents and churches at Eisenach were pillaged and destroyed the same day by the Lutherans, the monks and priests departing two and two, chanting *Te Deum laudamus* as they went.



St. Elizabeth of Hungary.

On one side of the mountain is a wild and solitary dell, to which our gentle saint often descended with provisions for the needy, who could assemble there unseen. It was on one of these occasions that the famous miracle of the roses took place. One loves to trace all these paths through the woods by which she went on her errands of mercy. The trees are full of nightingales and other songsters, and roses grow everywhere in the neighborhood as if to perpetuate the memory of her miracle.

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"I see
That mild face now, as she so cheerfully
Trod the rough path that down the Wartburg goes
To where the hospital she founded rose—
We stumbling on, drawing our robes aside,
Impatient at the stones that round us lay;
She floating on down the steep mountain-side,
Spite of the rugged path and toilsome way.
Then like a hive the hospital began
To stir and send forth greetings glad and loud;
The sickly children tottering towards her ran,
And from the windows looked a sick and aged crowd.

. . . . . .

Those who found scoffs and shame their bitter part
Were still the dearest to her pious heart;
They hung upon her robe with joyous cries,
And gazed with love into her loving eyes.
The sick and dying when she strove to cheer,
Through the long room the cry rose, 'Here! oh, here!'
With tender care their wounds she dressed,
And laid the suffering to rest.

. . . . . .

But as she did, how vainly have I tried,
Life, love, and joy renouncing, all to bring
Unto our Lord as the best offering!"

WHAT MEN SAY AND OUGHT TO SAY.—For a man to say, "I am strongly in favor of total abstinence for those who need it," is only saying, I am a Catholic.

For a man to say, "I am strongly in favor of total abstinence for those who need it, and am willing to encourage and strengthen them by means of taking the pledge," is only saying, I am a sincere and earnest Catholic.

For a man to say, "I will labor to create a public opinion against intemperance and all that leads to it," is only saying, I am a well-wisher of my race.

For a man to labor to put restraints on the sale and traffic of intoxicating liquors by legislation as far as possible is an aim worthy of the effort of every Christian and patriotic citizen.

For a man to say, "I am strongly in favor of putting a stop to the sale of intoxicating liquors on the Lord's day from its beginning to its end," is only saying what I believe to be the spirit of the Church.—*Father Hecker.*

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THE RT. REV. JOHN QUINLAN, D.D.,

Bishop of Mobile, Ala.

Rt. Rev. John Quinlan, D.D., was born on the 19th of October, 1826, in Cloyne, County Cork, Ireland, and died in New Orleans, 9th of March, 1883. He studied classics under the famous P. Reardon, LL.D., in Middletown, a village a few miles from his home. Leaving his native land when only eighteen years of age, he came to America. He was at once accepted as a clerical student by the Most Rev. Archbishop Purcell, of Cincinnati, who sent him to Mt. St. Mary's College, Emmittsburg, to finish his studies. Here he distinguished himself and surpassed all his classmates in philosophy and theology. After completing his studies he was ordained priest by Archbishop Purcell. His first mission was Piqua, Ohio, where he remained for two years. He was then transferred to St. Patrick's, Cincinnati, where he was curate to the late Archbishop Wood, of Philadelphia. His next position was that of superior of Mt. St. Mary's Seminary of the West, where he taught philosophy and theology. He remained in this position until his appointment to the diocese of Mobile to succeed Bishop Portier. Bishop Quinlan was consecrated Bishop of Mobile by Archbishop Blanc in the Cathedral of St. Louis, New Orleans, on the 4th of December, 1859. Upon his arrival in Mobile he found only seven priests under his charge and but few churches. In the following May he went to Europe and paid the customary visit to the Holy Father at Rome. He also visited Ireland and brought with him seven students for the mission of his diocese. During the civil war he ministered to the spiritual and temporal welfare of the wounded of both sides. In 1867 he was present at Rome at the canonization of the martyrs of Japan and China. He was also present at the Vatican Council in 1869, and again visited the Eternal City in 1882, where he contracted the Roman fever, from which he never recovered. He invited the Benedictine Fathers into northern Alabama, where they have established many missions and founded Benedictine convents and schools which are doing an immensity of good

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in that un-Catholic region. He also introduced several teaching orders of sisters into the diocese, and built convents and schools for them, among whom may be mentioned the Sisters of St. Joseph in St. Patrick's, Mobile ; the Sisters



of Loretto in Montgomery and Birmingham, Ala.; the Sisters of Mercy in Pensacola and Warrington, Fla.

His mental powers were of the highest order, and in the pulpit he was one of the greatest expounders of Catholic truth in the American Church. His virtues were humility, patience, and simplicity, which immediately won the sympathy and affections of all with whom he came in contact. Indeed, too much cannot be said of his mental abilities or of his

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great virtues, especially of his kindness and charity toward his priests, who loved him with a sincere and filial love.

Hoping that a change of climate would benefit him, he visited New Orleans on the 31st of December, 1882, as the guest of Father Massardier. Here he remained, gradually growing worse, until his death. He was a man of a powerful frame and robust constitution, and a great favorite with the people.

THE OLDEST NEWSPAPER.—The oldest paper in the world known is certainly the *Acta Populi Romani Diurna*, of which there is still one number extant of the year 168 B.C., of which the following is a translation: "On the 29th of March: Consul Livinius has exercised the governing power to-day.—A violent storm occurred in the course of this day; the lightning struck an oak, soon after noon, near the Velian Hill, and split it into several pieces.—A disturbance took place at an inn with the sign of the Bear, close to the Janiculum. The landlord has been seriously wounded.—The Edile Titinius has condemned some retail butchers for selling meat to the people which had not been inspected by the authorities. The fines have been devoted to the erection of a chapel to the goddess.—The money-changer Ausidius, whose office bears the sign of the Cimbrian shield, absconded with a considerable sum. He was pursued and has been arrested. He still had on him all the stolen money. The Prætor Fontejus sentenced him to restore that money immediately to those by whom he had been entrusted with it.—The brigand chief Dennipho, who was arrested by the Legate Nerva, was crucified to-day.—The Carthaginian squadron has entered Ostia harbor to-day." The world was not so different in those days, after all. Cheating, swindling, and all our modern sins seem to have been in vogue then as now.

AT the special request of Henry VIII. a statute was passed condemning poisoners to be *boiled in oil*. This terrible and barbarous punishment was actually carried out to the letter in ten cases. Such was the father and founder of the new religion in England.

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JUDGE WILLIAM GASTON, OF NORTH CAROLINA.

To the Catholic American youth there can be no better example to hold forth than that of the subject of our present sketch, Judge William Gaston, of North Carolina. He was born at Newbern, N. C., September 19, 1778, and died at Raleigh, N. C., on the 23d of January, 1844, in the sixty-sixth year of his age.

Judge Gaston's ancestors were among those French Protestants who, upon the revocation of the Edict of Nantes, fled from France and settled at Ballymore, Ireland, which country was a favorite resort of the Huguenots.



Dr. Alexander Gaston, the father of the subject of our sketch, was a surgeon in the British navy, and went with the expedition which conquered Havana, Cuba. There he heroically attended the sick and dying; but was himself taken so sick as to render him unable to perform his duties. He therefore resigned his commission and settled in North Carolina. Here he practised his profession with much success, and in 1775 married Margaret Sharpe, an English Catholic lady, a native of Lancashire, who was educated in a convent in France, and who came on a visit to her brothers, who were merchants in North Carolina.

Dr. Gaston was a patriot, and joined the patriots of the Revolution, and in 1776 was a captain of a volunteer company. In 1778, when the British army advanced on Newbern, Dr. Gaston tried to escape across the river Trent to his farm with his wife and infant son, the subject of this

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sketch, but was overtaken by the Tories and Britishers, and was shot dead while in a boat on the river, in the presence of his wife. He died a martyr to his country.

William Gaston was placed at Georgetown College in 1791, being the first student entered there; and first he was, while there, in piety and industry. His mother, wishing to give him the best education possible, sent him to Princeton, where he was graduated with the highest honors in 1796. While there, in the midst of Protestants, he was a most exemplary Catholic, and in no instance did he disobey any of the precepts of the Church. After leaving college he studied law and was elected to the Senate of his native State. In 1811 he lost his mother, one of the noblest of women.

> "Her footsteps seemed to touch the earth,
> Only to mark the track that leads to heaven."

In 1813 Mr. Gaston was elected to Congress, and was re-elected for a second term in 1815. He there encountered such men as Clay, Calhoun, Webster, Randolph, Grosvenor, and Rufus King, and his career in Congress was one of great activity and brilliancy. He retired from Congress in 1817 and returned to the practice of his profession.

In 1833 he was elevated to the bench of the Supreme Court of North Carolina, and held that position until his death. It was mainly through his efforts that the Catholics of North Carolina were emancipated from the thraldom of the penal laws, which were in force up to and beyond the period of the Revolution in every one of the thirteen original States.

He had his choice of going to the Senate of the United States, but chose the bench of his native State. He was a man amongst men—one who was honored and respected by every one; one who never flinched or minimized as regards his religion: it was the "guide of his youth and the light of his path." To show how well remembered and respected his memory is in North Carolina we relate an incident that lately occurred. On the 1st of May, 1883, the pupils of the High-School of Newbern planted a tree in honor of Judge Gaston, and an address was delivered on the occasion by Hon. D. McRae, of Wilmington.

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Mrs. Ellet, in *The Women of the Revolution,* describes Mrs. Gaston in the most glowing terms. She says:

"In the house of her affectionate children she passed the autumn of her days, regarded by all who approached her with feelings of the deepest respect, with which a portion of awe was blended with youthful spirits; for she had very strict ideas as to the conduct of the young and the deference due to age. Her daughter, when a young lady, could venture but stolen glances at a mirror; nor did she or any of her juvenile companions ever allow their shoulders the support of the back of the chair in Mrs. Gaston's presence. Those who spoke of her invariably named her as the most dignified as well as the most devout woman they had ever seen. . . . She survived the husband of her youth thirty-one years, in which time she never paid a visit, save to the suffering poor. Yet her life, though secluded, was not one of inactivity. Her attendance on the sick and indigent was unwearied, and the poor sailors who came to Newbern frequently experienced her kind offices. During the last seven years of her life, after her son's marriage, she seemed more constantly engaged in preparation for her final change. A room in her house was used as a Catholic place of worship whenever a priest visited that section of the State. She was to be found at all hours with some book of devotion in her hands; her thoughts were ever fixed on things above, while the fidelity with which her high mission had been fulfilled was rewarded even in this world—the gratitude, love, and usefulness of her children forming the crowning joy and honor of a life devoted to good."

Her character is well appreciated throughout North Carolina, and the memory of her excellence is not likely soon to pass away. Her remains rest in the burial-ground at Newbern.

Louis III., Duke of Bourbon in the fourteenth century, had such a devotion to the Epiphany, or the Feast of the Three Kings, as it is sometimes called, that he used to choose the poorest boy he could find to be "King" on that day. He clothed him in royal robes, gave him his own officers to attend him, and seated him in the place of honor at his own table. The next day he ate again at the duke's table, and the major-domo took up a contribution for him, the duke generally giving forty livres, all the knights of the court one apiece, and the squires half a livre. The money was given to the parents, that they might send him to school.

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CARDINAL NEWMAN ON THE TITUS OATES PLOT.

OATES and Bedloe come forward (1678) to swear against us the most atrocious and impossible falsehoods. The pope and Propaganda had claimed possession of England, and the pope had nominated the Jesuits to be his representatives here and to hold the supreme power for him. All the offices of government had been filled up under the seal of this society, and all the dignities of the Protestant Church given away, in great measure, to Spaniards and other foreigners. The king had been condemned to death as a heretic.

There had been a meeting of fifty Jesuits in London in the foregoing May, when the king's death was determined on. He was to be shot or to be poisoned. The confessor of the French king had sent to London £10,000 as a reward for any one who would assassinate him; a Spanish ecclesiastic had offered £10,000 more, and the prior of the Benedictines £6,000. The queen's physician had been offered £10,000, and had asked £15,000 for the job, and had received an instalment of £5,000. Four Irish ruffians had been hired by the Jesuits at twenty guineas apiece to shoot the king at Windsor. Two others were also engaged, one at £1,500; the other, being a pious man, preferred to take out the money in Masses, of which he was to receive £30,000. Another had been promised canonization and £500 if he was successful in the enterprise. There was a subscription going on among the Catholics all through England to collect sums for the same purpose. The Jesuits had determined to set fire to London, Southwark, and all the chief cities of the country. They were planning to set fire to all the shipping in the Thames. Twenty thousand Catholics were to rise in London in twenty-four hours' time, who, it was estimated, might cut the throats of one hundred thousand Protestants. The most eminent divines of the Establishment were especially marked for assassination. Ten thousand men were to be landed from abroad in the north and were to seize Hull; and twenty thousand or thirty thousand religious men and pilgrims from Spain were to land in Wales.

Is all this grave history? It is. Do not think I have added

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ought of my own; it is unnecessary. Invention cannot run with prejudice. Prejudice wins. Do not my true stories of Protestantism beat the fables against Catholicism of Achilli and Maria Monk? They are a romance, true and terrible.

Each hour teemed with new rumors and surmises. To "deny the reality of the plot was to be an accomplice; to hesitate was criminal. Royalist, republican, churchman, sectary, courtier, patriot, all parties concurred in the illusion. The city prepared for its defence as if the enemy were at its gates; the chains and posts were put up. . . . The dead body of Godfrey was carried into the city, attended by vast multitudes. . . . Seventy-two clergymen marched before; above a thousand persons of distinction followed after, and at the funeral sermon two able-bodied divines mounted the pulpit and stood on each side of the preacher, lest, in paying the last duties to this unhappy magistrate, he should, before the whole people, be murdered by the papists."

A recent historian adds to the picture. "Everywhere," he says, "justices were searching houses and seizing papers. All jails were filled with papists. London had the aspect of a city in a state of siege. The train-bands were under arms all night. Preparations were made for barricading the great thoroughfares. Patrols marched up and down the streets. Cannon were placed round Whitehall. No citizen thought himself safe unless he carried under his coat a small flail loaded with lead to brain the popish assassins."

The Parliament kept pace with the people: a solemn fast was voted and a form of prayer drawn up. Five Catholic peers were committed to the Tower on charge of high treason. A member of Commons who in private society spoke strongly against the defenders of the plot was expelled the House; and both houses, Lords and Commons, voted, almost in the form of a dogmatic decree, "that there is, and hath been, a damnable and hellish plot, contrived and carried on by the popish recusants, for assassinating the king, for subverting the government, and for rooting out and destroying the Protestant succession." Titus Oates was called the saviour of his country, was lodged in Whitehall, protected by guards, and rewarded with a pension of £1,200 a year.—*From Present Position of Catholics in England.*

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THE REV. HENRY FORMBY.

THE subject of this sketch belonged to an old Lancashire family, and was sixty-seven years old at the time of his death, which event occurred March 12, 1884. The Rev. Henry Formby was educated at Clitheroe Grammar-School, Charterhouse School, and Brasenose College, Oxford, where he was graduated M.A. Father Formby was not always a Catholic. He was ordained for the Church of England, and held a living at Ruardian, Wales, until his conversion. He was converted to the true faith during the Tractarian movement, influenced in his choice by Cardinal Newman, with whom he had discussed the whole question. Father Formby had lived with the Dominicans at St. Peter's Priory, Hinckley, for about thirty years, and here he wrote and edited nearly all of his books. He was a prolific author and did great good for the cause of Catholic literature in England. He was the first to issue finely-illustrated Catholic books. He employed the best artists, and his illustrated *Bible and Church History* is as finely done as any book of the kind in any language. He was for many years editor of the *Rosary Magazine*, for which he wrote a great many articles. His life was a life of literary usefulness. His book of *The Most Holy Rosary* is beautifully illustrated. He was author of *Compendium of the Philosophy of Ancient History; Lectures on Ancient Rome; The Martyrs of Rome; Pictorial Bible and Church History*, in three volumes; *Monotheism the Primitive Religion of Rome; Growing Unbelief of the Upper Classes;* and his last book, published just before his death, on the Scriptures. He also published several books for children, such as *Para-*



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bles of our Lord, School Singing-Book, Holy Childhood, School Keepsake, Seven Sacraments, etc., all of which were illustrated. He believed in illustrating and beautifying children's books so as to make them attractive. In fact, he spent his fortune of about £4,000, or $20,000, in this very business, very little of which he ever got back. He told the writer of this that were it not for the orders for editions of his books which he got from America it would not pay to keep them in print in England. This was his great regret, that such books were not more widely known and distributed amongst the Catholic boys and girls.

His greatest work, and one that he spent more time and money on than any other, was *Ancient Rome and its Connection with the Christian Religion.* The first part, or *Pagan Rome,* was issued about three years ago, and was a magnificent work; but the plates were destroyed last year by the fire on the premises of his publisher.

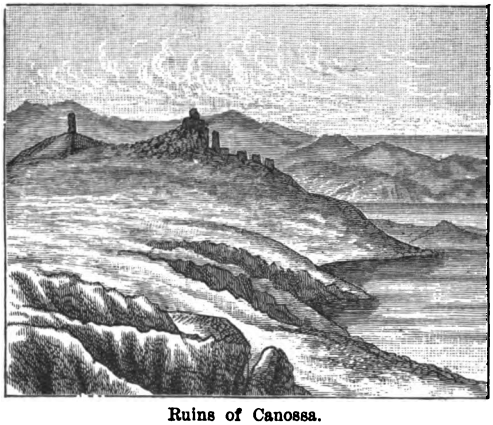
The writer of this sketch spent several hours with him in London in June, 1883, and Father Formby showed him all the illustrations and woodcuts for the second part, or *Christian Rome,* which he intended to get out this year. It is to be regretted that he was not spared us until he finished this great monumental work of his—a work that cannot be too highly spoken of, as being full of wisdom, learning, and evidence of deep research. It is a loss to the whole Catholic world that its genial, whole-souled, kind-hearted author did not live to see it published. Father Laws, O.P., who preached his funeral sermon, spoke of him as follows:

"No work ever came from his pen but the end of it all was to promote the knowledge of God; and if there was one grief that he was gone, it is because his good works on earth had ceased. They knew, from his daily life, of his love to children, and how he had brought down his great mind and great talents to the level of a little child and to be constantly instructing little children. He had been like a little child amongst them, and 'of such was the kingdom of heaven.' Speaking of his death, the preacher said Father Formby had died as he had lived. All his sufferings had been borne with the greatest patience, and when told that his last hour was come his reply was, 'Very well, if it is the will of God; I am ready,' and he received it as quietly as they would receive the news of a simple journey. What could he say of such a death? Should he say Father Formby was dead? No; his spirit would live amongst them, and amongst the people of the world, in the books he had written"

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CASTLE OF CANOSSA.

THERE is no beauty in Canossa—arid rocks in summer and snow in winter—yet is there something harmonious in its stern aspect and wild surroundings with that act of mediæval justice and papal triumph which taught all men that no one is so high in place and power but there was even on this earth still one tribunal that could judge him and condemn him, while ever ready to temper justice with mercy and forgiveness. Canossa is a mountain town of about a thousand inhabitants, in the former duchy of Modena, and fifteen miles southwest of Reggio. It belonged in the eleventh century to the great Countess Matilda, and it was while St. Gregory VII. was receiving her hospitality and protection in the castle that towards the end of January in the year 1077 Henry IV., Emperor of Germany—a ruler licentious, tyrannical, and ambitious, immersed in simony and therefore a stubborn upholder of *Investitures*, and who in consequence had been excommunicated by the pope—presented himself at the outer gate, bareheaded, barefooted, clad in a coarse woollen garment, alone, to sue for pardon and reinstatement on his throne. On the fourth day he was admitted to the presence of Hildebrand—the son of a peasant, then a monk, now pope—who absolved him from the ecclesiastical censures, but did not restore him to the kingdom (which was elective), referring him for this to the Germanic Diet.



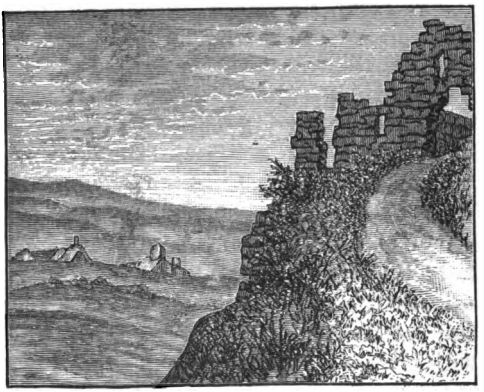
Ruins of Canossa.

Canossa would have delighted Browning, who says :

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"What I love best in all the world
Is a castle, precipice-encurled,
In a gash of wind-grieved Apennine."

It is an impregnable-looking place; steep ridges and torrent-torn abysses are on every side. Here foxes have their holes, and hereabouts prowl lean and hungry wolves. No road can ever have approached it; only a stony, narrow path winds up to the entrance, till, close to the top, it widens a little at the arched gate, which, as if to perpetuate the memory of the scene, is now the only thing remaining entire in the general overthrow of the viper-haunted, brambly, and broken walls. Here sat the emperor.



Gate of Penance.

COLD WINTERS.

MANY people have the habit of saying, "This is the coldest day yet, the coldest winter yet." To such people the following record of cold winters may prove interesting:

A. D. 401, the Black Sea was entirely frozen over; 462, the Danube was frozen so that an army crossed on the ice; 768, the Black Sea and the Dardanelles were frozen over; 822, the Danube, Elbe, and Seine were frozen so hard as to bear heavy wagons for a month; 860, the Adriatic was frozen; 874, snow fell from the beginning of November to the end of March; 891 and 893, the vines were killed by frost; 1133, the river Po was frozen from Cremona to the sea, wine-casks were burst, and trees were split with immense noise by the action of the frost; 1216, the Po was frozen fifteen ells deep, and wine-casks were burst; 1234, loaded wagons

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crossed the Adriatic to Venice; 1236, the Danube was frozen to the bottom, and remained so for a long time; 1261, the Categat was frozen from Norway to Jutland; 1292, the Rhine was crossed by loaded wagons, and travellers crossed the ice from Norway to Jutland; 1323, foot and horse travellers crossed from Denmark to Lubeck and Dantzic; 1344, all the rivers of Italy were frozen over; 1408, the wolves were driven by the cold from Denmark, and crossed the ice to Jutland; 1434, it snowed forty days without interruption; 1460, the Danube was frozen for two months; 1468, the wine distributed to the soldiers in Flanders was cut in pieces with hatchets; 1544, the same thing happened again, the wine being frozen into solid lumps; 1565, the Scheldt was frozen so hard as to bear loaded wagons three months; 1594, the sea was frozen at Venice; 1621-2, all the rivers of Europe and the Zuyder Zee were frozen, the Hellespont was covered with a sheet of ice, and the Venetian fleet was frozen up in the lagoons of the Adriatic; 1658, Charles X. of Sweden crossed from Holstein to Denmark with his whole army, foot, horse, baggage, and artillery, and the rivers in Italy bore heavy carriages; 1664, the cold was so intense that the Thames was covered with ice sixty-one inches thick, and almost all the birds perished; 1684, the oaks were split in England by the frost, and coaches drove along the Thames; 1726, in Scotland, multitudes of cattle and sheep were buried in the snow; 1754 and 1755, the winters were very severe and cold, and in England the strongest ale, exposed to the air in a glass, was covered with ice one-eighth of an inch thick; 1776, vast numbers of the feathered and finny tribes perished, and in Holland and France wine froze in the cellars; 1774 and 1775, the winters were uncommonly severe, and the Little Belt was frozen over; from 1800 to 1812 the winters were remarkably cold, particularly the latter in Russia, which proved so disastrous to the French army; New York Harbor was frozen over, and teams passed from the city to Staten Island, in 1780; during the Revolutionary War cannon were transported on the ice from West Point to New York; New York Harbor was again frozen over in 1821; the December of 1879 is said to have been the coldest in New York since 1796.

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THE VERY REV. FELIX VARELA, D.D.

In our last number we gave a sketch of Dr. Constantine Pise, and now feel it our duty to give a similar notice of his great friend and fellow-laborer in the promotion of the early Catholic literature of this country—Father Felix Varela.

Rev. Felix Varela was born in Havana, Cuba, on the 20th of November, 1788. His father and grandfather had been lieutenants in the army, and it was the desire of his parents that he, too, should follow a military profession. With this end in view, at the age of fourteen young Varela was offered a cadetship, which, however, he did not hesitate to refuse, saying: "I wish to be a soldier of Jesus Christ. My desire is, not to kill men, but to save souls."



About the year 1803 Varela entered the seminary attached to the cathedral of Havana, then the most brilliant and flourishing institution of learning in Cuba. Here he completed his course of Latin and philosophy, in which branches especially he displayed great ability. In the year 1806 young Varela received the tonsure, and two years after the degree of Bachelor of Theology. During the same year he presented himself as a candidate for the professorship called of "St. Thomas and Melchior Cano," in the competition for which he passed a brilliant and successful examination. From this time Varela's promotion was rapid, until in the year 1811, after being ordained deacon, we find him occupying the chair of philosophy in the seminary. During the same year he was ordained priest and said his first Mass in the church attached to the convent of the Carmelite nuns

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at Havana. By his knowledge of every branch of human learning Father Varela soon earned for himself the title of "The Teacher," by which he was almost universally known in Cuba. Father Varela's first philosophical work, written as a text-book for his class, and afterwards used in the public examinations, was published in 1812 under the title, *Propositiones variæ ad Tironum Exercitationem.* Soon after this, at the request of the archbishop of Santo Domingo, Father Varela wrote, for use as a text-book in the ecclesiastical seminary, the work entitled *Institutiones Philosophiæ Ecclesiasticæ ad usum Studiosæ Juventutis.* In 1813, when the use of the Latin language in the classes was superseded by that of the Spanish, he published the same work in Spanish, thus becoming the author of the first philosophical work ever printed in Spanish, either in Spain itself or its dependencies. For some time after this Father Varela was actively engaged in politics, until, upon the French intervention of 1823, by which the members of the Spanish Cortes which held session the preceding year were condemned to death, he was obliged to fly to the United States. Upon his arrival here he went to Philadelphia, but after a short residence there, during which he published a magazine entitled *El Habanero,* he removed to New York.

Before giving himself up to the full discharge of his priestly duties Father Varela applied himself to mastering the English language. For this purpose he translated various works in that language into Spanish, and among others Jefferson's *Manual of Parliamentary Practice,* which was afterwards printed for the use of the schools in Cuba. Soon after this Bishop Connelly, of New York, perceiving Varela's great acquirements, adopted him as a priest of his diocese. In 1827, through the influence of Father Felix, three Cuban gentlemen contributed nineteen thousand dollars to purchase Christ Church, which was turned into a Catholic church, thus making the fourth one in New York City at that time. Father Varela was made pastor, and by great exertions had soon established a Sunday-school, a library, several sodalities, and numerous charitable associations. In 1836, when the number of Catholic churches in New York had become inadequate to the vastly increased Catholic population,

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Father Varela, with the assistance of Mr. John Delmonico, bought a Presbyterian church, which, after some alterations had been made, was dedicated under the name of "Church of the Transfiguration." In 1841 the *Catholic Expositor*, a magazine devoted to Catholic literature in general, was begun by Dr. Pise and Father Varela, but after a few years was discontinued for want of support. In 1846 the many hardships he had endured began to tell on Father Varela, and, being unable to do the slightest work, he was obliged to go to Florida. The genial climate of Florida seemed to have a beneficial effect on the good priest's health, and in 1849 he returned to his work in New York. But during that winter he was again taken ill, and at the advice of his friends he returned to Florida, where, after two years of suffering, he died in the month of February, 1853.

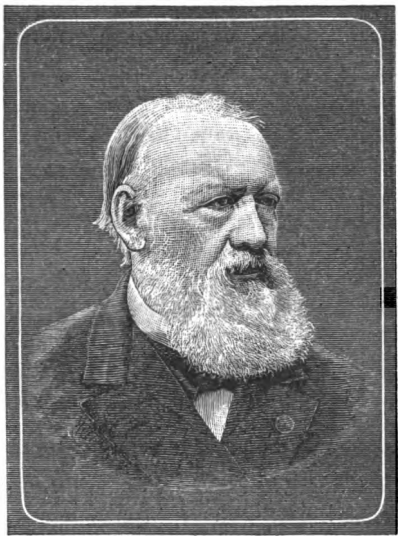
For the facts, dates, and particulars of Father Varela's life we are indebted mainly to an article in the *American Catholic Quarterly Review* of July, 1883, by José Ignacio Rodriguez; and to the same gentleman we return our thanks for a copy of his *Life of Father Varela* in Spanish, the portrait in which we have had engraved for THE ANNUAL.

A SOLEMN PROCESSION, AS DESCRIBED BY ST. ANTHONY OF PADUA.—"Not without a long procession does the devil wish the sinner to be carried to his grave, and therefore he arranges the file after the usual manner: Ambition carries the cross, Detraction the incense, Oppression the holy—or rather the cursed—water, Hypocrisy bears the lights. There are two chanters: one is the Fallacious Confidence of living a long time, and he sings, *Requiem æternam*—you still have abundant time; the other is Presumption as to the Divine Mercy, and he sings, *In Paradisum te ducant angeli.* Pride celebrates the office. Then follow Vain-Glory on the right, Envy on the left, and, walking after, Anger, Impatience, Insolence, Blasphemy, Contumely, Arrogance, Lasciviousness, Gluttony, Idle Talk, Boasting, Injury, Curiosity, and Uneasiness. Lo! what a crowd in the conscience following him who is dead in trespasses and sin."

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HENDRIK CONSCIENCE.

HENDRIK CONSCIENCE was the Sir Walter Scott of the Belgians. Until he appeared the Flemish tongue was despised in the glorious old land where heroes had spoken it. The trophies of De Coninck and Breidel hung in "monumental mockery." They meant little to people delivered over to French fashion in everything, particularly in French literature. Without a national literature a country cannot long preserve its autonomy. The struggle in Poland, in Ireland, in Alsace and Lorraine, for the beloved language in each place, has been a struggle for freedom. When the literature of a country takes an alien form or is animated by an alien spirit, national feeling soon begins to die.



Leopold I. of Belgium was far-sighted enough to know this; and when Hendrik Conscience produced his first work in the Flemish language, *The Year of Wonders*, he gave him the best of all encouragement for a young author —an *honorarium* from the royal treasury.

Hendrik Conscience was the son of Pierre Conscience, an old soldier, who was appointed harbor-master at Antwerp by Napoleon I., under whom he had fought bravely. His wife was a native of Antwerp. Hendrik was born on December 11, 1812. Hendrik was an invalid; but, through the unremitting attention of the old doctor who was afterward immortalized in *Siska von Roosemael*—one of Conscience's novels not translated into English—he was enabled to enjoy part of his boyhood in good health. He had a narrow escape

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from impregnation with the infidel and sickly sentimentalism of Rousseau, for his father believed in the theories of education put forth by that author in *Émile.* Happily, a good mother's influence averted this. At her death, which occurred when he was eight years of age, he fortunately came under the influence of an admirable parish priest.

Hendrik, when he was old enough, became a teacher; his natural quickness and wide reading supplied the place of regular training, and he was very successful. When the outraged Flemish Catholics took up arms against the Nassau dynasty and sent them out of the country, Hendrik joined the volunteers. His experience in the army, though short, was afterwards utilized in his literary work.

Mustered out of the army in 1836, Conscience saw starvation staring him in the face. Luckily, at this period he met two ardent advocates of the coming *renaissance* of Flemish ideas, language, and literature. These were Van Ryswyck and De Laet.

Conscience, worked into enthusiasm by Van Ryswyck and De Laet, began *The Year of Wonders,* a story founded on an old history of the Netherlands by Guicciardini. Some nationalistic friends of Conscience agreed to guarantee the publisher against loss, and *The Year of Wonders* appeared. His father, enraged that his son should write in the vile Flemish tongue, drove him from the house. But *The Year of Wonders* was a success. In the succeeding editions Conscience corrected certain passages offensive to Catholics, and afterwards was a truly Catholic writer. *The Lion of Flanders* appeared, with its glittering panoramas of the days of Flemish chivalry. Conscience had entered the breach. The triumph of the Flemish cause was assured by this masterpiece. It suffers by translation into English. Nevertheless it bears, in English dress, favorable comparison with our best pieces of historical novel-writing.

In 1839 the "Treaty of the Twenty-four Articles," by which the Powers had succeeded in robbing Belgium of some of her territory, excited public indignation. Conscience's indignant oratory against this was the cause of a riot in Antwerp. For a time Conscience, bitterly disappointed, retired to the country. He came forth into the world again

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to deliver his magnificent oration on the death of Van Bree, director of the Academy of Fine Arts. He was appointed secretary of the Board of Directors of the Academy. In 1824 he married Miss Mary Pynen, a young lady who never had spoken a word of French.

He wrote book after book. Several of these books have been translated and published in the United States, which make us long for more. In 1867 he was promoted to the post of curator of the Wiertz Museum in Brussels. The fiftieth anniversary of the day on which Conscience took up his pen for the greater glory of Belgium was celebrated by popular festivities, and the government made him Grand Commander of the Order of Leopold.

The spirit raised by Conscience is not dead. The Flemings, Catholic and patriotic, gather strength slowly and surely, and when the time comes the "liberal" crew who are trying to wreck the ship of state will be cast by them into the deep sea—unless, like the swine in the Scriptures, they do not drown themselves.

On September 14, 1883, Hendrik Conscience died. All the world has reason to revere his name, for he gave it glimpses of a new, pure, and simple life, and examples of high and true art; for

> "Art is true art when art is true to God,
> And only then."

Young Americans who study literature should not neglect Conscience. What Fernan Caballero has done for Spain—more than Fernan Caballero did for Spain—Hendrik Conscience has done for Belgium and literature.

GREAT EARTHQUAKES. — Since the beginning of the eighteenth century the most destructive earthquakes have been the following:

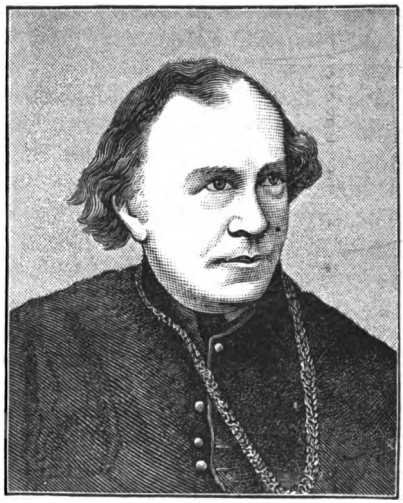
Year.	Place.	Lives lost.	Year.	Place.	Lives lost.
1703	Yeddo	190,000	1797	Quito	41,000
1716	Algiers	18,000	1822	Aleppo	22,000
1726	Palermo	6,000	1861	Mendoza, S. A.	12,000
1731	Pekin	95,000	1868	Arica	6,000
1754	Cairo	40,000	1880	Manila	3,000
1755	Lisbon	35,000			
1773	Guatemala	33,000		Total	501,000

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THE MOST REV. SIGISMUND FELIX FELINSKI,

Archbishop of Warsaw.

THE distinguished prelate whose likeness is herewith given, and whose release from captivity in May, 1883, excited almost boundless enthusiasm in Poland and the Polish race throughout the world, comes of a family which had already given noble sufferers to the cause of country and religion. His father, Professor Gerard Felinski, of the Lyceum of Kremenetz, was banished to Siberia by the late Emperor Nicholas, and died there in exile. His mother, herself a woman of the highest talents, shared the same punishment, and spent several years under police surveillance in the semi-savage district of Berezoff, near the shores of the Arctic, from which she was released only to die of a broken heart in her native land.



Sigismund, the subject of the present sketch, was born in Volhynia, in Russian Poland, before the banishment of his distinguished parents. His early education he received at home. After completing his studies in the University of Moscow and abroad, young Sigismund felt himself called by God to the priesthood of the Catholic Church, and in compliance with his vocation he entered the episcopal seminary of Zytomir, the capital of his native province. His talents and noble character soon marked him out as the foremost of his fellow-students, and, on completing his course of theology, he was chosen by the bishop, Mgr. Borowski (who was himself afterwards exiled by the Russian government), to pursue an extended course of studies in the Ec-

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clesiastical Academy of St. Petersburg, admission to which is only granted to the most distinguished students of the diocesan seminaries. After his ordination as priest he was appointed assistant in St. Catherine's Church, in the Russian capital, and four years afterwards he was named professor of theology in the Ecclesiastical Academy there. In both offices he won the highest respect from all classes, both Catholics and non-Catholics, and was regarded as one of the ablest men of the Catholic Church in the Russian Empire.

On the death of Mgr. Fialkowski, the archbishop of Warsaw, in 1861, Sigismund Felinski, in spite of his youth, was chosen as his successor, by the late Holy Father, Pius IX. The Russian government hoping to find in him, from his Russian education and long intercourse with the capital, a pliable subject for its anti-national policy in Poland, readily acquiesced in the nomination, and he was formally installed in his diocese January 6, 1862. The times were trying for Poland and the Catholic Church. The agitation which culminated in the outbreak of 1863 was assuming formidable proportions, and the new archbishop found himself speedily called on to take his stand either with the government or with his people. He did not hesitate for a moment. While urging his flock to refrain from a rebellion of which he clearly foresaw the unfortunate results, he boldly addressed to the czar himself a generous appeal for justice to the oppressed and exasperated Polish nation. His exile was resolved upon, and a pretext for carrying it out was soon found. In the spring of 1863 numerous bands of insurgents took the field in behalf of Polish liberty, and in the suppression of the insurrection the utmost barbarity was used by the government. Executions were carried out with the most ruthless barbarity, and not a few priests were among the victims. One of these, who was charged with having acted as chaplain to the insurgents, the authorities required the archbishop to degrade from his sacred office previous to his execution. Felinski, who recognized no superior in his ecclesiastical functions save the Holy Father and his own conscience, declined to carry out the order. In consequence he was suddenly arrested, and, without form of trial, deported under

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an escort to the town of Jaroslav, on the Volga River, many hundred miles from his diocese.

In this place of exile, the archbishop was subjected to the most galling restrictions. He devoted himself, as far as permitted, to the spiritual wants of the few Catholics in the district, discharging the duties of a simple missioner with as much zeal and energy as he had those of archbishop of Warsaw. Pius IX. repeatedly interceded for his liberation with the Russian government, but in vain, and for twenty years the illustrious confessor continued to pay the penalty of his devotion to the call of duty.

In December, 1882, the czar consented to the appointment of ten bishops to fill the sees left vacant by the death or exile of their pastors. As Mgr. Felinski was still the rightful archbishop of Warsaw, that see could only be filled with his consent. As the government persistently refused to allow him to return, with his usual unselfishness the banished archbishop placed his resignation in the hands of the Sovereign Pontiff, and was by him relieved from the office which he had borne for over twenty-one years. Little over one year had been spent in the discharge of his duties as archbishop, and twenty in exile! On the conclusion of the negotiations the Russian government allowed him in May, 1883, to leave the empire, and in June the illustrious exile proceeded to the Eternal City, where he was received by the Holy Father with the most touching kindness. His journey across Galicia (Austrian Poland) was a regular triumphal progress. All classes vied in doing honor to the confessor and patriot, and it was with the utmost difficulty that the modest archbishop was enabled to slip away from the homages of his grateful countrymen and make his way to Rome.

It cannot be denied (1) that revolting crimes are daily perpetrated in the United States, (2) that too many of those crimes are committed by nominal members of the Church; (3) that the greatest number of them can be traced to intemperance in drink, which dethrones reason.—*Archbishop Gibbons.*

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HECTOR BOECE.

HECTOR BOECE, or BOETHIUS, as he is commonly called by the Latinized form of his name, is one of the distinguished literary characters of Catholic Scotland. He closed with honor the period of mediæval letters, and opened the modern era of elegant literature, for which he has received due praise from the great Dr. Johnson, and neglect—only from Hallam.



Boece was born of an old family in the town of Dundee about the year 1465. He received his early training in the grammar-schools of his native town and of Aberdeen, whence he went to complete his education in the University of Paris. In the year 1497 he was professor of philosophy there; but these deeper studies did not absorb his time and attention to the neglect of the learned languages, whose study was now revived, and for which there was everywhere a growing, and too often an ill-directed, enthusiasm. As a Greek and Latin scholar he was the friend and correspondent of Erasmus, who dedicated to him a catalogue of his works, and extols him in one short but sufficient sentence: *Vir singularis ingenii, felicitatis, et facundi oris.*

In the beginning of the sixteenth century Boece was invited home by the zealous and wise Bishop Elphinstone, of Aberdeen, to be the first principal of the royal college about to be erected in that city as part of the university recently founded (10th of February, 1494) by Pope Alexander VI.—the much-slandered *Borgia.* He had received orders, and on arriving in Scotland was made a canon of the cathedral and chaplain of the well-endowed chantry of St. Ninian. In

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the beginning of the year 1522 Boece published at Paris, in quarto, his *History of the Bishops of Mortlach and Aberdeen;* and in 1526, also at Paris, in folio, his famous *History of Scotland.* These and all his works are in Latin; but he indirectly contributed to the polishing of his native language, for John Bellenden's translation of his history, written in 1533, printed at Edinburgh in 1536, "may be said to be the first classical Scotch prose" (*cosmo runes*). In 1527 the king gave him a yearly pension and obtained for him the rectory of Fyvie, in the shire of Aberdeen, which he held at his death, in 1536. He was buried beside his friend and patron, Bishop Elphinstone, in the chapel of his college, where his tomb may yet be seen. Hector had a studious and successful brother named Arthur, who was a licentiate in civil and a doctor in canon law. He was named professor of the canon law in the University of Aberdeen in 1527, and published a little work on this branch of ecclesiastical science.

THE PATIENT CHURCH.

BIDE thou thy time!
Watch with meek eyes the race of pride and crime,
Sit in the gate, and be the heathen's jest,
Smiling and self-possest.
O thou to whom is pledged a victor's sway,
Bide thou the victor's day!

Think on the sin
That reaped the unripe seed, and toiled to win
Foul history-marks at Bethel and at Dan—
No blessing, but a ban;
Whilst the wise Shepherd hid his heaven-told fate,
Nor recked a tyrant's hate.

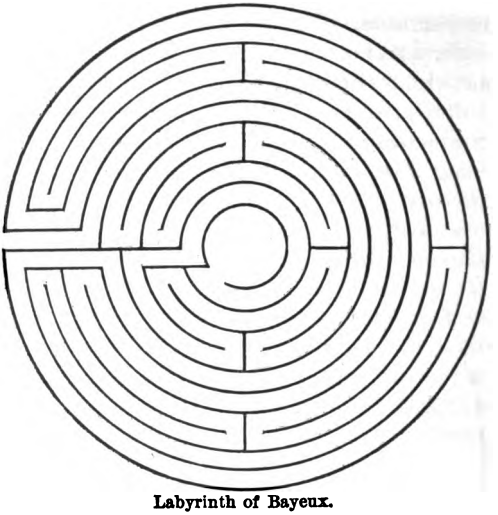
Such loss is gain;
Wait the bright Advent that shall loose thy chain!
E'en now the shadows break, and gleams divine
Edge the dim, distant line.
When thrones are trembling, and earth's fat ones quail,
True seed! thou shalt prevail.

—*Cardinal Newman.*

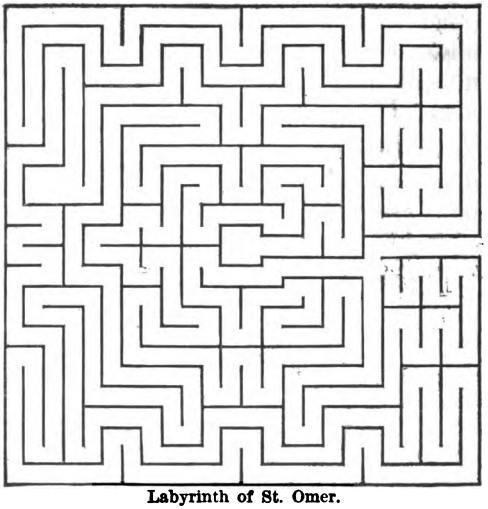
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LABYRINTHS.

THESE so-called labyrinths are frequently found in the pavements of the old mediæval churches of France. They were formed in the nave by means of squares of white marble set broad enough for a pathway between parallel lines of marble of some darker hue. They often served the devout as a kind of substitute for a pilgrimage to Jerusalem, whence they were frequently called *Chemins de Jérusalem.* Others considered them as a penitential way to Mount Calvary, which they pursued while meditating on the sufferings of Christ; and sometimes heaven was the goal, as at Rheims, and this the narrow way leading again and again through the salutary pool of repentance. The faithful made this exercise of piety by gliding along the



Labyrinth of Bayeux.

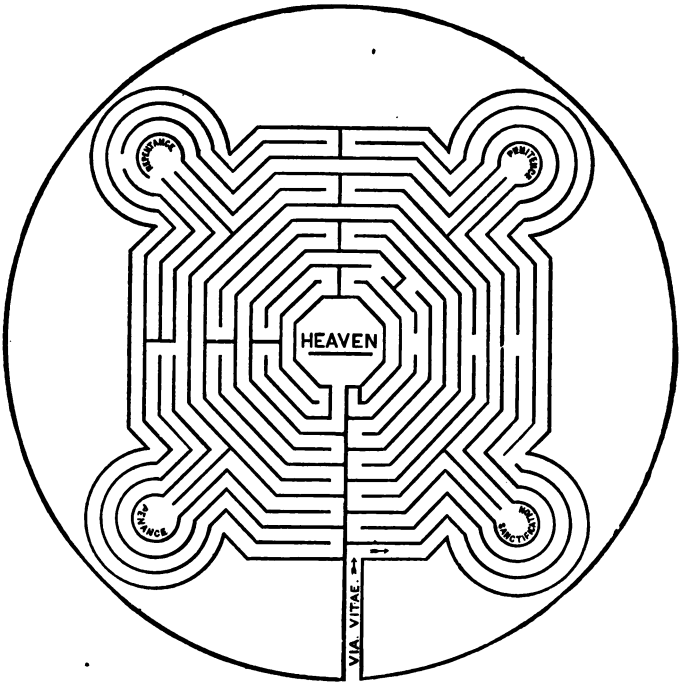


Labyrinth of St. Omer.

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tortuous way on their knees from the entrance to the centre, meditating on some religious truth or reciting vocal prayers. At Chartres the way thus travelled amounted to six hundred and sixty-eight feet, and required an hour's time.

Our readers can exercise their ingenuity in trying to trace the way through these ingenious mazes with the eye. They



Labyrinth of Rheims.

will be surprised to find how often, in so doing, they are obliged to retrace their steps and pass through the cleansing waters of repentance (which rightfully comprises contrition, confession, and satisfaction) before reaching the blessed goal. While so doing it is well to remember—

> "This world is but the rugged road
> Which leads us to the bright abode
> Of peace above;

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So let us choose that narrow way
Which leads no traveller's foot astray
From realms of love.

"Our cradle is the starting-place;
In life we run the onward race
And reach the goal;
When, in the mansions of the blest,
Death leaves to its eternal rest
The weary soul."

—*From the Spanish of Manrique, by Longfellow.*

THE GAME OF LACROSSE.

AMONG the athletic games becoming popular in our colleges is one of distinctively American origin—that of bag-gattaway, as it was called by the Ojibwas, or the *jeu de la crosse*, as the Canadians call it. It has always been, and still is, a favorite game with many Indian tribes. It was first described by Father Brébeuf, the martyr, in his *Relations* of 1636. Other Jesuit missionaries of early times also give an account of the manner of playing it.

A tall post was planted at each end of the ground to mark the stations of the contending parties, and the object of each was to defend its own post and drive the ball to that of its opponent. This was done by means of a bat curved at the end like a crook, whence the name of *la crosse*. The Indians played this game in large companies, and were so dexterous as to keep the ball continually in the air without letting it ever fall to the ground. The posts were hundreds of yards apart, and the contest produced a great excitement, with shouting, rushing, tripping up adversaries, etc., but it was always conducted with good-humor, and never led to any contests, even with serious accidents.

Pontiac made use of this game to cover his designs at the siege of Detroit in 1763. And the same stratagem was made use of more successfully at Fort Michilimackinac the same year, when the Indians, under their chief Minivavana, pretended to be absorbed in their game, yelling, struggling, and racing as usual, till they finally threw the ball over the pickets of the fort, and, rushing after it, took the English

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by surprise, their cries turning into war-whoops and their bats being thrown aside for hatchets. Alexander Henry, a trafficker, who escaped the massacre, gives an account of the terrible scene.

The game of Lacrosse as played in our colleges is described as follows: The players are limited to twelve in number. Two flagstaffs, six feet high and six feet apart, are placed at each end of the field, the length of which varies according to the skill of the players. The ball, which must not be touched with the hand, is driven by the bats. The players are distributed over the field in such a position that each player is faced by an opponent. The ball is first placed in the centre of the field, and the two players stationed there begin the game. Great dexterity is required to direct the course of the ball, and catch it with the rackets, and pick it up with the crook, and the grace, skill, and agility called into action ought to make it a popular game.

SWORD OF FERDINAND THE CATHOLIC.

THIS beautiful specimen of Toledo workmanship and most interesting historical relic is now preserved in the Royal Armory at Madrid. It was long in possession of the noble family of Don Alonzo de Baeza, one of the most gallant compan-

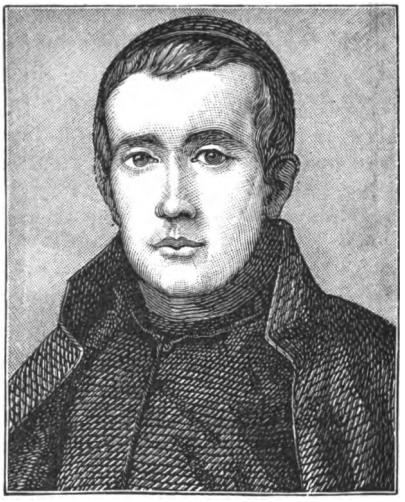


ions-in-arms of Ferdinand in the conquest of Granada. He received it from the king in 1513, only a few years before the latter's death, as a memorial of the glorious war which had driven back the Moors into Africa and ended that desperate struggle of nearly eight hundred years in which the Spanish nation had been engaged against the enemies of the faith.

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THE REV. JAMES BALMES, D.D.

JAMES LUCIAN ANTHONY BALMES was born in Vich, a town of the province of Catalonia, Spain, on the 28th of August, 1810. His father, a furrier by trade, was a poor but religious man, whose greatest care was to give his son a religious training that would influence him throughout his whole after-life. Young Balmes received his early education at the public-school called of "Jesus and Mary," and at the age of seven began the study of Latin in the seminary of Vich. Here his great natural ability, coupled with a zealous application to his studies, soon raised him to the head of his class—a place which he held during the remainder of his college life. Balmes was especially noted for his remarkable memory, and what he had once learned he never forgot. As an instance of this, it is said that when he left college he knew by heart the tabular contents of ten thousand volumes. This wonderful memory-power seems to have run in the family, for his father needed no books to carry on his business perfectly, and, as Balmes himself used to say, his father and grandfather each had a better memory than he.



At the age of fourteen Balmes had resolved to become a priest, but was too poor to finish his education. The bishop of Vich, perceiving the great industry with which Balmes pursued his studies, gave him a free place in the University of Cervera, then one of the principal institutions of learning in Spain. Here, as was the case everywhere else, he worked himself up to the front rank of the distinguished scholars,

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and was looked upon by professors as well as by students as a person of profound learning. He was so desirous of learning that he would often avoid intercourse with his companions, in order to pursue his studies more vigorously in solitude. So much did he become addicted to this estrangement from the society of his friends that they would often attribute it to pride or indifference, although, as they afterwards found out, there was not a jot of either in Balmes' character. When studying or reading Balmes used to lean over his table, with his head resting on his hands, and, after reading a few lines, would wrap his cloak around him and remain buried in thought for a considerable time. Once, when asked by a friend the cause of this strange custom, he replied: "A man should read little, but that little ought to be select, and then think a great deal. If we knew only what was written in books the sciences would remain stationary; and so we should try to know more than those who have preceded us. In these moments of meditation in the dark my ideas ferment, and my head is converted into a sort of caldron." Another strange habit of Balmes' was that he never took one book at a time out of the library, but five or six; and then, instead of reading them through, he would glance over the indices, and, if anything struck his eye, would immediately turn to the place and read it.

At the age of twenty-two he had learned French, spoke and wrote Latin as well as his native tongue, and had been admitted successively to the degrees of Bachelor and Licentiate of Theology. In the November of 1833 Balmes stood for the magistral in the cathedral of Vich, and, although the youngest of his many competitors, amongst whom was a former professor of his, came off victorious. The next two years were passed in the study of law and theology at Cervera. Balmes then returned to Vich, where he went into retirement for four years, during which he pursued the study of politics, poetry, but especially mathematics, of which he was elected to be professor in 1837. During all this time, in fact ever since his college days, the books he was continually reading were the Holy Scriptures, *The Following of Christ*, and the *Summa* of St. Thomas Aquinas.

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The first literary effort of Balmes before the public was a prize essay on *Clerical Celibacy*, which was soon followed by *Observations on the Property of the Clergy, in a Social, Political, and Commercial Point of View.* This production elicited some attention from the most distinguished statesmen of Spain, as, in a greater degree, did his next work, *Political Considerations on the Condition of Spain*, in which he defends the rights of both parties and suggests means of conciliation. About the year 1841 he began his most famous work, *Protestantism and Catholicity compared in their Effects on the Civilization of Europe.* Its object was to counteract the evil influences of Guizot's lectures, which were then attracting great attention throughout France and Spain. As it was necessary that the work should be published simultaneously in Spanish and French, the author went to Paris and thence to England. Upon his return to Barcelona, towards the close of the year 1842, he became editor of the *Civilizacion*, with which, however, he was connected only eighteen months. He then commenced a review of his own, the *Sociedad*, a philosophical, political, and religious journal, which lasted one year. Soon after this he went into retirement, during which he devoted himself to the study of philosophy and wrote a philosophical work entitled *El Criterio.* Balmes reappeared again as the editor of *Pensamiento de la Nacion*, a political journal, the object of which was to denounce the revolutionary spirit of the Spanish nation at that period. This review was a complete success, but was discontinued upon Dr. Balmes' retirement from political activity on December 31, 1846. During the year 1847 Balmes completed his *Fundamental Philosophy.*

At this time his health began to fail, and he was compelled to suspend work and travel through France and Spain. He stopped several weeks in Paris, and there perceived the moral corruption that was daily increasing in France, and predicted a return to barbarism unless civilization were saved by the intervention of Providence. Then it was that the policy of Pius IX. attracted his attention, and the last production of his pen is a brilliant brochure entitled *Pius IX.*, in which he extols the papal policy and declares that the Holy See is the best guide for man in the path of liberty and

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progress. Some time in June, 1848, symptoms of consumption began to show themselves, and Balmes returned to his native town of Vich. For a short time after his return he seemed to improve both in health and spirits, but his love of learning was so great that, even against his physician's express orders, he spent several hours a day in reading the political and philosophical works of the time. The result was that on the 26th of June he was unable to leave his bed and all hope of his recovery was abandoned. On the 28th of June he received the Viaticum, and from that time rapidly sank, and on the 9th of July, 1848, he breathed his last. Several of his works have been translated and published, both in this country and in Ireland.

THE CATHOLIC CHURCH IN THE WORLD.—The *Gerarchia Cattolica* for 1884 gives some interesting facts regarding the present condition of the hierarchy of the Catholic Church. The following is a list of the hierarchy as it was then :

	Number of Titles.	Vacant.
Cardinals	70	13
Patriarchs (5 Oriental and 7 Latin)	12	1
Archbishops (150 Latin and 24 Oriental)	174	83
Bishops (663 Latin and 50 Oriental)	713	
Abbots, *nullius diœcesis*	17	3
Apostolic Delegates	6	1
Apostolic Vicars	124	3
Apostolic Prefects	34	2
	1150	106

Of the Oriental archbishops there are six Maronite, five Chaldæan, four Syrian, four Melchite, three Armenian, one Greek-Rumanian, and one Ruthenian; the bishops are similarly divided. Cardinal Newman heads the list on the score of age by fully two years (eighty-four), the archbishop of Paris coming next with eighty-two years. At the other end of the scale of life is Cardinal Czacki, not yet quite fifty.

THE banana is the most prolific of all the fruits of the earth, being 44 times more productive than potatoes, and 131 times more productive than wheat.

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RICHARD DOYLE, CARICATURIST AND PAINTER.

RICHARD DOYLE, born in London in September, 1824, was the descendant of an Irish Catholic family. To his father, Mr. John Doyle, an artist whose political caricatures, under the signature "H. B.," attained in his day some celebrity, he owed his entire artistic training.

Richard was only fifteen when his first work, *The Eglington Tournament*, was published, and at eighteen he had made a mark with a somewhat similar work, *A Grand Historical, Allegorical, and Classical Procession*, representing a curious pageant in which several of the prominent characters of history were playfully and wittily caricatured.



He was appointed as regular contributor to *Punch* in 1843, before he had yet reached man's estate. It was Doyle who designed the familiar cover of this periodical, which is used to this day and will probably be used as long as *Punch* exists. Doyle soon became a leading caricaturist on the staff, many of the large political cartoons being his work. He contributed a remarkable series of social sketches entitled *Ye Manners and Customs of ye English*, which, together with a similar series contributed subsequently to the *Cornhill Magazine*, will have a permanent value as illustrating with extraordinary faithfulness the manners, dress, and modes of life of the English people of his day. *Pips, his Diary*, also contributed to *Punch*, was a modernizing of *Pepys' Diary*, as quaint and delightful as the original itself. Doyle's humor, though striking, was never ill-natured. His cartoons were mostly distinguished by a kindliness which deprived their

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satire of its poison but of none of its force. Whenever his colleagues departed from this principle Doyle protested, and his efforts often got him into very hot water. But to these efforts *Punch* is mainly indebted for whatever tone of good taste it has managed since to maintain; and *Punch*, as well as being the *doyen* of the guild, is the acknowledged leader of the school of English caricature.

In 1850, however, Doyle found himself put to a very crucial test. At that time the Catholic hierarchy was established in England, and the Protestant bigotry of the country grew rampant at the invasion. The absurd Ecclesiastical Titles Bill was passed by Parliament, and *Punch* followed the course of popular passion. It ridiculed the pope, the cardinals, and the Church in several cartoons and lampooned them in coarse comic verses. Doyle protested, but his protests were not heeded. At length there appeared an article in which the pope was jeeringly advised to "feed his flock on the wafers of the Vatican." This decided Doyle. He would no longer work with a periodical by which the Catholic Church was treated in such a fashion. He resigned his position on *Punch* and began his career anew. To appreciate the nature of this sacrifice it must be remembered that *Punch* was then the only publication in England which could afford Doyle full scope for the exercise of his peculiar talent. A Protestant London paper (the *Daily Telegraph*) on this point says:

"Mr. Doyle practically cut himself off from a most brilliant and promising career literally for conscience' sake. The proprietors and editor of our contemporary, unwilling to lose a valuable and esteemed contributor, did their best to persuade him to stay, but the young and high-spirited artist, firm in his resolve, proffered conditions incompatible with their policy, and he finally withdrew from the connection. . . . It is deeply to be regretted that the deplorable spirit of sectarian hostility should have driven such a man from the proper arena of his work and fame. Yet, inasmuch as Richard Doyle valued a clear conscience higher than reputation or worldly gain, he made a wise and prudent choice. The loss was ours, not his; and, apart from the claims of his genius to admiration, such conduct at the critical moment of a career will never cease to command respect."

But in the artist's subsequent career he achieved greater

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distinction than he had done before. Thackeray and Dickens got him to illustrate their works, and Doyle's *Colonel Newcome* became his masterpiece. Doyle contributed to the *Cornhill Magazine* a series of sketches entitled *Bird's-eye Views of English Society,* similar in character but more elaborate in treatment than *Ye Manners and Customs of ye English.* He continued to issue *The Continental Tour of Brown, Jones, and Robinson,* a body of designs illustrative of the British tourist abroad, the publication of which he had already begun in *Punch.* He illustrated Ruskin's *King of the Golden River,* and Leigh Hunt's *Jar of Honey;* also *A Chaplet of Verses,* a small collection of poems by Adelaide Procter that were considered by her publishers too Catholic in spirit to be included in a general edition of her works. *Rejected Cartoons* was a collection of quasi-historical humorous designs, supposed to have been intended for the competition then going on among the artists of Great Britain for the painting of the frescoes of the new Houses of Parliament. In them Doyle, with exquisite humor, caricatured the style of the leading artists of the day.

Perhaps the most characteristic form in which Doyle's fanciful genius loved to exhibit itself was in drawing fays and fairies, elves, wood-sprites, pixies, and all the whimsical and delightful little inhabitants of fairyland. He constituted himself, in fact, the champion artist of the fairies. He illustrated Montalba's *Fairy Tales from all Nations* and *Pictures from the Elf World,* and he brought out a charming series of designs, which became very widely known, called *Fairyland,* to which Mr. Allingham wrote a set of appropriate and very graceful verses.

In later life Doyle devoted himself to water-color painting. Some of his works have been exhibited in the Grosvenor Gallery, London, but most of them have gone, without previous exhibition, to the noblest homes in England.

All of Doyle's life was in keeping with the episode of his severance from *Punch.* Though never above the need of working with his brush and pencil, he refused many tempting offers to join the staffs of periodicals and to illustrate books of whose principles his conscience did not approve. He was a man of the most blameless personal character, a

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devout Catholic, a genial friend, a lover of children, and a helper of the poor.

He died suddenly of apoplexy in the Athenæum Club, London, on December 10, 1883. He leaves two brothers, who are distinguished men—Mr. James Doyle, artist and antiquarian, and author of *The Chronicle of England;* and Mr. Henry Doyle, C.B., R.H.A., Director of the Irish National Gallery.

ST. MICHAEL'S, BRISTOL, ENGLAND.

CHURCH founded and built in 1193 by Robert Fitzhaymon. In the old church was the following epitaph :

Dominus { Dedit, / Abstulit,
Anna Filia Richardi Ash, Ætatis Suæ Tertio
Obiit Vicesimo Quinto Die Maii,

with the figure of an ash-tree cut off in the centre, and dated 1645.

An / This } Ash { in Maie / was then } cut down { Sprouts the same daie. / Yet lives for aie.
Rak'd up in / In hope that } ashes { here dothe / shall be } Ash { remaine, / againe,
Ashes to / Which } Ash { return shall, and arise, / in ashes, here expecting, lies.

THE *first* Sunday in Lent is called Quadragesima, or *Invocabit,* from the Introit : "He shall call upon me, and I will hear him," etc. (Ps. xc.)

The *second* Sunday is called *Reminiscere,* from the invocation : "Remember, O Lord, thy compassion and thy mercies, which are from the beginning," etc. (Ps. xxiv.)

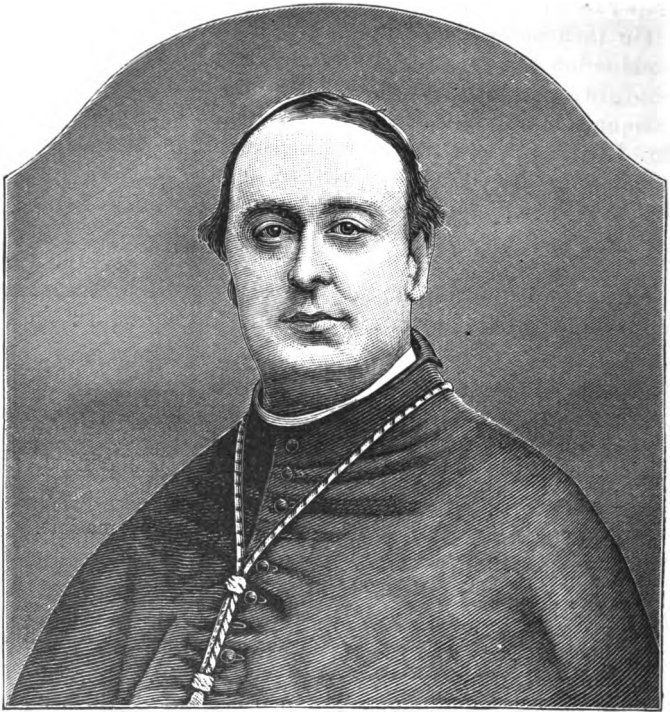
The *third* is called *Oculi,* from the verse *Oculi mei semper ad Dominum*—"My eyes are ever toward the Lord" (Ps. xxiv.)

The *fourth* is *Lætare :* "Rejoice, O Jerusalem, and come together all you that love her" (Ps. lxvi.)

The *fifth* is Passion Sunday, or *Judica,* from the Introit : "Judge me, O God, and distinguish my cause from the nation that is not holy," etc. (Ps. xlii.)

The *sixth* is Palm Sunday.

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MOST REV. ROGER BEDE VAUGHAN, D.D.,

Archbishop of Sydney.

ROGER WILLIAM VAUGHAN, who took in religion the name of Bede, was born on January 9, 1834, in Herefordshire, England. His childhood was passed at home under the care of his parents. At the age of six he was sent with his brother Herbert, the present bishop of Salford, to a boarding-school at Monmouth. He returned home at the end of the third year on account of his health. Here he remained for the next four or five years. His first sign of a vocation was given in 1848, when his parents were spending the winter in the island of Jersey. The Jesuits had been

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expelled from different countries in Europe. This fired his generous and sympathetic disposition, and he told his mother that he was determined to become a Jesuit himself. But he was still too delicate to leave home.

In 1851 he was sent to the Benedictine college of St. Gregory, at Downside, near Bath, which his elder brother had just left to continue his ecclesiastical studies in Rome. At Downside Roger's health improved, and his excellent abilities enabled him to make up for the disadvantages under which his delicacy had laid him for so many years. After the death of his mother, to whom he was passionately attached, the thought of becoming a priest returned to him with great force. He made up his mind to become a child of St. Benedict at Downside. He received the habit on September 12, 1853, and took the solemn vows of religion on October 5, 1854. In 1855 he was sent, for the purpose of study, to Rome, to the monastery of St. Paul *fuori le mura*. He resided in Italy four years. With all his brilliant qualities he had a real love for seclusion. He worked hard at theology, history, and literature. Philosophy, however, was his favorite study, and he acquired a good knowledge of German in his recreation hours, in order to study German philosophical works of which no translation existed. He was ordained priest by Cardinal Patrizi on April 9, 1859, and said his first Mass on April 15.

He returned to Downside in August, 1859. Two of his principal talents, his power of governing and his gift of speech, now began to attract attention. In the fall of 1861 he was appointed professor of metaphysics and moral philosophy at St. Michael's, which was the "House of Studies" of the congregation. At the expiration of a year he became prior of St. Michael's. During the ten years of his rule as prior he took up different branches of teaching at various times. His intuitive power of taking the right side of an administrative question, together with his natural firmness of character, gave the house over which he presided a deep peacefulness and an air of settled calm.

Prior Vaughan's contributions to Catholic literature during his residence at St. Michael's were important. His chief work was the *Life and Labors of St. Thomas of Aquin.*

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After ten years of prayer, cloistral life, hard study, and experience of the human heart, Roger Bede Vaughan was fitted to take a high position in the Church of God. In February, 1873, he was appointed coadjutor, with right of succession, to the metropolitan see of Sydney, and he was consecrated in March by Archbishop Manning. In September he set out for Rome, and reached Sydney, by way of Egypt and the Red Sea, on the 16th of December.

At Sydney, besides his general administration in spirituals and temporals, he established on a firm basis independent Catholic elementary education. In January, 1883, the Catholic children in the diocese of Sydney numbered 15,200, of whom 12,500 were attending Catholic schools. The rebuilding of the cathedral church of St. Mary was a work of immense labor, for which the archbishop collected a half-million of dollars. During the ten years of Archbishop Vaughan's administration he made two complete and exhaustive visitations of every part of his vast mission.

From the date of his accession to the metropolitan dignity till his departure for Europe—1877 to 1883—Archbishop Vaughan labored indefatigably. The results may be judged from the following figures: The churches in 1873 numbered fifty-three, in 1883 one hundred and twenty; the schools in 1873 numbered thirty-four, in 1883 one hundred and two. His marvellous work for Catholic education, his achievement in rebuilding the great cathedral and leaving it free of debt, his visitations, his successful financial and administrative policy, and his defence of the Catholic cause against all comers, wore out a life which, he felt, had always hung upon a thread. Rest was needed, and he determined to visit England. The archbishop sailed for San Francisco, *en route* for Europe. He travelled slowly across the United States, visiting Salt Lake City, Chicago, Washington, Boston, and New York, where he said Mass for the last time. The voyage to Liverpool was rough and stormy. He arrived on Thursday, August 16, 1883. On Friday he met his brother, the bishop of Salford, and Saturday morning he was found dead in his room. His requiem was sung by three of his brothers—the Very Rev. Joseph Jerome Vaughan, O.S.B., the Rev. Bernard Vaughan, S.J., and the Rev. John Vaughan.

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THE TEMPERANCE MOVEMENT AMONG CATHOLICS.

ONE of the things worthy of record in this year's ANNUAL is the wonderful progress that has been made in the "temperance cause" among Catholics. To observant men this awakening along the line is looked upon as one of the hopeful signs of the times.

For, after all, it cannot be denied that the great evil among the people to-day is the drink-plague. It has now assumed the proportions of a national vice. At no time during our history as a nation has the evil been so wide-spread, nor have its ravages been of such a dreadful nature, as at the present time.

Says Bishop Ireland: "Could I but gather in one vast multitude a single year's holocaust, show their numbers, exhibit them writhing in all the miseries of the various stages of intemperance, from the first immoderate cup until the grave has closed over them, you would turn aside from the most horrid accidents from fire and tempest, war and pestilence, and declare that there is no evil for the human family like unto the drink-plague."

It is hard to realize the immense proportions of this gigantic evil. Statistics give one some idea of its prodigious size. There were brewed in this country alone last year 325,000,000 gallons of beer, or 8 gallons to every man, woman, and child of the population. There were distilled 117,728,150 gallons of spirits, or 2½ gallons to every one in the country. To these enormous figures must be added the great quantity of wine that was either made here or imported into the country. There was spent for this drink the great sum of $750,000,000—a sum that would buy twice over the property belonging to all religious denominations, and but a little less than the aggregate of wages paid in all the manufacturing establishments in the land. Compare it with other things, and it will help one to realize its magnitude. There was spent, per capita, last year $1 10 for religious purposes, $2 02 for education, and $17 for drink. The professional distributers of this alcoholic fluid are the saloons, of which there are 200,000 in the land, or so many that if they were put alongside each other, and each one given

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a frontage of 25 feet, they would extend from New York almost to Chicago. There is one to every 270 persons, and in New York City alone there are 3,000 more saloons than butchers, bakers, and grocers put together. We know what these saloons are as a class—sinks of iniquity, places where the laws of God and the laws of the land are openly and defiantly violated. From our knowledge of any one of these saloons we can realize the amount of misery and sin that is caused by 200,000 of them spread abroad throughout the land.

These saloon-keepers, as a class, are the nation's drunkard-makers. Nor is this their only evil work. They are a standing menace to our republican institutions, because they openly defy the law in its enforcement. They sell on Sunday, they sell to minors, they sell to habitual drunkards. They must needs do it because there is so much competition on account of the numbers in the trade, and in many places they challenge the authorities to stop them. The painful and distressing part of the whole affair, to us, is the numbers of Irishmen, and no doubt Catholics, that are engaged in the business—that have lent themselves and have become part and parcel of the huge machine that is doing the devil's work in this country.

Worse than all this, the demon of drink is every year consigning 100,000 drunkards to dishonored graves, and putting their souls—souls for whom Christ died on the cross—out of the reach of the long arm of his mercy, to weep unavailing tears in eternal pain and misery. This is the huge giant, the Goliath of Geth, that now taunts the army of God and challenges any of its warriors to combat. Indeed, the army of God has not been without its David.

To Bishop Ireland, more than to any one else, is due the honor of arousing the watchmen on the tower of Israel to the magnitude of the evil, and making them feel the dreadful nature of the plague. He contended in the beginning that "the sole reason why millions of true men in the country have not long ago risen in their might to do valiant service under the banners of temperance must be that they have not heard its piercing accents, or their eyes have not rested on the scenes of woe which compel them." So he

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started out with a set purpose to make known the evils of intemperance. His masterly address at the Total Abstinence Convention of 1882, in St. Paul, was the first to give new life to the movement. He quickly followed that by his Chicago lecture—perhaps one of the ablest and most convincing temperance lectures delivered since the days of Father Mathew. Then came his lecture on "Liquor-Traffic and Law" at Minneapolis, and again at Albany, and later at Buffalo. At Buffalo, though the largest hall was secured, hundreds were turned away who could not get near the hall.

In these lectures he has mapped out a distinct policy. He lays it down, in the first place, that the time has now come when law-abiding and conservative citizens must appeal to the law for protection against the usurpations of the liquor element. It used to be the old policy of the total abstinence movement to keep clear of politics. "Depend solely on the power of the sacraments," said the leaders, "and on prayer and the force of moral suasion." The time now has come when we must do something more. Of course the sacraments and prayer are just as powerful now as ever, and we must depend principally on them now as before, and just as much can and must be done in the future by moral suasion; but because the open occasions of sin have become so numerous something more must be done to prepare the way for the sacraments and to insure their persevering effects. This can only be done by reducing the number of saloons to the minimum, and thus deprive the drinking habit of its great feeder. As the liquor-traffic has gone into politics, and in many cases has fattened on political favor, those who would save the people from its clutches must follow it and fight it on its own ground. So Bishop Ireland laments the apathy of good citizens; he declares that every man has a duty before God at the ballot-box, and on the Judgment Day God will demand a strict account of the way a man performs his civic duties as well as his private acts.

There is also another fact that has come to the surface in this discussion—that is, that just laws, when made by the civil authorities, bind in conscience. As St. Thomas says, if laws are just they have the power of obliging in conscience from the eternal law from which they are derived (1, 2, qu.

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xcvi. art. iv. resp.) This fact is too often forgotten by those who are the teachers of morality.

This change of tactics in the temperance movement is strikingly shown by the resolutions of the conventions. In the convention of 1882 it was resolved "that inasmuch as ours is a religious association strictly Catholic, we rely *wholly* upon the efficacy of prayer, the influence of pastors from the pulpit and in their private capacity, to suppress drunkenness and forward the cause of total abstinence, and *not upon any compulsory means*"; but in the Brooklyn convention of 1883 it was resolved, "1, that Catholic total abstainers and advocates of temperance should fearlessly perform their duties as citizens by public protests against laws calculated to foster intemperance"; "2, that it is right and necessary to surround the sale of intoxicating drinks by the salutary restraints of laws wisely adapted to suppress intemperance, pauperism, and crime"; "3, that Catholic societies of this Union, by the efforts of individual members, by public meetings and the influence of the press, and by asking the co-operation of all good citizens, should endeavor to vigorously enforce existing laws designed to prevent intemperance and its attendant evils."

There were one or two other principles that were emphasized at the last convention. The necessity of having a widely diffused temperance literature was dwelt on, and some means were taken to build it up. Then also, and particularly, it was insisted on that the Union aims at extirpating drunkenness by keeping the organization and other efforts under the constant guidance and influence of the Church. This latter principle is more pointed than may seem at first sight. There has been some trouble caused in parishes by temperance societies setting up independent of, and often in defiance of, the pastors. The Union repudiates all these. It was this resolution that did a good deal to elicit from the cardinal his very warm approval of the Temperance Union. He said that he had followed with deep interest the movement of temperance societies throughout the country, and now, "under the direction of the pastors of the Church, it has become a Church work."

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THE CONGREGATION AND COLLEGE OF THE PROPAGANDA.

THE popes, as successors to St. Peter's supreme charge of the fold of Christ, have always sought to enlarge its boundaries and to bring into it all the stray sheep willing to follow his voice to the refuge provided for them, his holy Church.

The Sacred Congregation de Propaganda Fide is the modern monument to their solicitude for the propagation of the faith and the preservation of the peoples from heresy. Gregory XIII. in 1572 deputed the three cardinals, Caraffa, Medici, and Santorio, to give special attention to the propagation and maintenance of the faith among the Maronites, Slavs, Greeks, Ethiopians, Egyptians, Chaldæans, etc. He also established the Greek and the English Colleges, and he deserves the credit of placing on a sound basis the important German-Hungarian College; and, to give an idea of the value of money in those days, we mention that Gregory XIII. gave an annual revenue of 10,000 scudi d'oro as enough for the maintenance of 158 youths. Clement VIII. founded in 1600 the Scotch College.

Gregory XV., by the bull *Inscrutabili*, founded the Sacred Congregation de Propaganda Fide in 1622, reserving to this congregation the right of sending missionaries for the propagation of the faith. Very influential in procuring this establishment was Mgr. John Baptist Vives, of Valencia in Spain, and minister-resident in Rome of Isabella Clara Eugenia, Infanta of Spain and Governess of Flanders.

The first congregation was composed of Cardinals Saoli, Farnese, Bandini, Sordi, Barberini (afterwards Urban VIII.), Mellini, Borgia, Ubaldini, Cobellazzi, Valerio, Zolleren, Ludovisi (the pope's nephew), and Sagrati, to whom were added the prelates Vives, Agucci, and Francis Ingoli, and the Carmelite Father Dominic, all most earnest for the spread of the Gospel throughout the world. Cardinal Saoli is considered the first prefect of the congregation. Gregory XV. in 1623 subjected to this congregation all the colleges which had been or should be established with this purpose in view. His death prevented him from carrying out his grand

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designs; but his successor, Urban VIII., thoroughly carried out and extended them. Mgr. Vives conceived the magnificent idea of gathering in one college youths from the various countries of the East to prepare them for the priesthood, that on their return home they might spread the light among their countrymen. He had purchased in 1606 a splendid palace from the estate of Cardinal Ferrattina (corrupted into Frattina) in the Piazza di Spagna, which he offered to Urban VIII. for the meetings of the Congregation of the Propaganda and for the establishment of this college. He added as a gift about 103 bank-shares (*luoghi di monti*) and other stocks, which gave a revenue of 700 scudi d'oro, besides a promise, which he faithfully kept, of still further revenues by his will. Urban VIII., who had nothing more earnestly at heart than the spread of the Gospel, appointed the Cardinal of Sant' Onofrio, his own brother, as prefect of the congregation, who from his own resources established burses for thirty-one students from Asia or Africa, specifying Copts, Egyptians, Ethiopians, Abyssinians, East Indians, Syrians, Chaldæans, Persians, Georgians, and Armenians. A Maronite, Victor Sciabac, had left funds for the establishment of a college for Maronites in Ravenna; but, the project turning out to be impracticable, Alexander VII. authorized the Congregation of the Propaganda in 1665 to use the legacy, amounting to about 6,200 scudi d'oro, to which he added sixty bank-shares, for the maintenance of Maronite students in the Urban College. Cardinal Spinola, a Spaniard, gave, in the beginning of the eighteenth century, 90,000 scudi d'oro. His brother and nephew gave 21,000. A Milanese, Cardinal Adda, gave 100,000. A very wealthy Roman, Paolo Andreozzi, left the congregation heir to his whole fortune. Many of the prefects and cardinals of the congregation left all or the greater portion of their patrimony for its purposes, among whom we recall Cardinals Galamina, Ubaldini, Ottoboni, Carrara, Cornaro, Torregiani, York, Borgia, Di Pietro, Consalvi, Della Somaglia, Arezzo, etc. Gregory XV. had made a law by which every cardinal should pay this congregation 500 scudi d'oro for the cardinalitial ring, which Pius VII. changed to 600 scudi d'argento. Innocent XII.

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College of the Propaganda.

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gave 150,000 scudi d'oro for the missions of China and Ethiopia and neighboring countries. Clement XII. gave 70,000. Doyle, an Irish ecclesiastic, established six burses for Dublin diocese, of which Cardinal Cullen ceded two in favor of other missions. A Belgian ecclesiastic, Helsen, established a number of burses for foreign missions. The resources of the Propaganda increased very rapidly in view of its magnificent purposes and success, but were almost destroyed by confiscations during the French occupation of Rome in the beginning of the present century. Pius VII. renewed all the privileges granted by former popes of freedom from custom duties and other taxes. The right of free postage was restored to it; and afterwards an annual government allowance was made as a substitute for the right of franking. But it has been almost crippled by the action of the present Italian government, which, not content with taking away these privileges, has subjected it to enormous taxes, equal to the revenues of three million lire, and the Italian courts have done much to prevent its obtaining new legacies, of which they have deprived it on very frivolous pretexts. The Giunta Liquidatrice, or commission for liquidating ecclesiastical estates, has undertaken to sell all the real estate, compelling the Propaganda to invest the funds in government bonds or their equivalent, the capital to be under the complete guardianship of the Italian government. The vigorous intervention of the United States government alone saved from sale the American College, which had been set aside by Propaganda in 1859 for the use of the American Church, and on which a large amount was spent by the representatives of the American bishops.

It would be impossible in a short sketch of this kind to state fully all the countries under the jurisdiction of the Propaganda. It has charge of, in Europe, a great part of Germany, Turkey, Greece, the Danubian principalities, Great Britain and Ireland, Holland, Switzerland, etc., etc.; almost all Asia, including China, Japan, the East Indies, Corea, Persia, Arabia, Turkey, etc., etc.; almost all Africa, including Abyssinia, Egypt, the Congo territories, Morocco, Tripoli, Tunis, Cape of Good Hope and other British provinces, etc.; in America the United States with its twelve arch-

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bishoprics, fifty-one bishoprics, nine vicariates-apostolic, and one prefecture-apostolic, almost all the British provinces of North and South America, etc., etc.; the whole of Oceanica, with Australia and all the British colonies, etc. The congregation actually consists of twenty-eight cardinals, one with the title of cardinal prefect, with a prelate as secretary, and about twenty-two consultors. There is a special committee of cardinals appointed for the temporal administration, also a special sub-congregation for Oriental affairs; and there were at special periods sub-congregations appointed for various countries—thus, by Alexander VII. one was appointed for China. There are about six *minutanti*, or sub-secretaries, for the various parts of the world, with a large number of assistants.

The college was at first called "Collegium de Propaganda Fide per Universum Orbem." The edifice occupied by the congregation and the college is quite imposing, occupying an irregular quadrilateral in the shape of a trapeze. It fronts on the Piazza di Spagna, whilst the rear is opposite to the church of St. Andrea delle Fratte. The façade on the Piazza di Spagna, in accord with designs of Bernini, was built by Urban VIII., who also changed the title of the college to that of "Collegium Urbanum de Propaganda Fide." This part of the building is now used by the Sacred Congregation. The college entrance on Via Frattina is from the designs of Borromini, who also planned, by order of Alexander VII., the church known as of the Epiphany under the invocation of the Holy Magi. Opposite the church of Sant' Andrea is the celebrated Polyglot printing-press, with its facilities of printing in every known language, and so useful for the spread of theological learning through its many missions. Its library, once famous, was appropriated by the French in the last century; to-day, whilst having a respectable number of rare books, it is quite extensive, having about 50,000 volumes, many of them very rare works, principally for the use of the students. The Borgian Museum, named from its donor, Cardinal Borgia, prefect of the Sacred Congregation in 1803, contains manuscripts of importance in Arabic, Syriac, Chaldaic, Armenian, Turkish, Indian (on palm-leaves), Hebrew,

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Ethiopian, Greek, Latin, Italian, etc. It contains the celebrated map on which Alexander VI., to settle the controversy between Spain and Portugal, made the line of division to separate their several possessions, and many curiosities connected with the various missionary countries. The present Pope, Leo XIII., has given instructions to encourage missionaries throughout the world to transmit at his expense similar objects peculiar to their missions. This is the only building or piece of real estate which the Italian government would wish to allow to remain in the possession of the Propaganda.

There are in the College of the Propaganda about one hundred and thirty students, speaking thirty-two languages, of which the latest account at hand of the Polyglot Academy, which takes place ordinarily on the Sunday within the octave of the Epiphany, mentions twelve of Asia, three of Africa, including that of Senegambia, sixteen of Europe, and one of Oceanica. In a recent catalogue of distribution of prizes we find in the theological and philosophical departments as having taken prizes two Slavonians, seven Americans, ten Irishmen, two East Indians, one Hollander, one Swiss, three Scotchmen, one Chinaman, two Danes, one Syrian, five Armenians, three Egyptians, one Spaniard, one Greek, and one Illyrian.

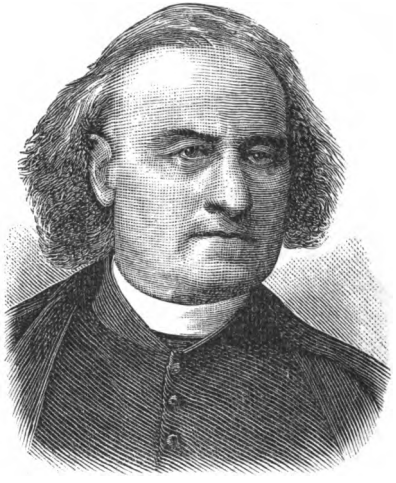
The following colleges frequent the philosophical and theological lectures in the Propaganda: The Irish, founded by Cardinal Ludovisi about 1630; the Greek; Ruthenian or Slavonian; the Maronite; the American, founded by Pius IX. in 1859; and the Armenian, founded by Leo XIII.

THE FIRST CONCORDANCE OF THE BIBLE.—The Irish nun St. Bridget, in the year 525, made a concordance of St. Jerome's Latin Vulgate, being the first concordance of the Holy Scriptures ever made. Giraldus Cambrensis, or Gerald Barry, the Welshman who accompanied the English invaders, and who wrote so savagely of the Irish in the twelfth century, states that he saw a copy of the original book, in the saint's handwriting.

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THE TWO ABBES DE RATISBONNE.

ONE of the most recently founded—and, in its peculiar nature, one of the most interesting—missionary orders of the Church has in the past year suffered a severe double blow. The eminent Father Theodore de Ratisbonne, founder of the Order of Our Lady of Sion, whose mission is the propagation of the Christian religion among the Jews, and Father Marie-Alphonse de Ratisbonne, his brother and fellow-worker, have both died within a few months of each other—the one in Paris at the venerable age of eighty-two years, the other in the house of the order at Jerusalem.



Theodore de Ratisbonne.

The De Ratisbonnes were themselves born in the Jewish faith in Strassburg, their father being a wealthy banker and president of the Hebrew Consistory of that city. One of a numerous family, Theodore, like his brothers, was intended for the banking profession; but, being of a spiritual and studious disposition, he early felt the yearning void in his soul which none but the knowledge of the true faith can satisfy. The lore of Israel, the philosophy of Greece, the Encyclopædism of the eighteenth century with its mingled cynicism of Voltaire and idealism of Rousseau, only left his spirit more agitated than before; until at length, having had the good fortune to study the tenets of the Catholic religion, he was vouchsafed the light of divine faith, and was received into the Church of God in 1827. Theodore de Ratisbonne then entered the ecclesiastical college at Molsheim, and was ordained a priest in 1830. He began his career as a priest in his native city of Strassburg, where for several years the

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bishop confided to him arduous duties in connection with the famous high-school and the *petit seminaire*. While thus engaged he published his *History of St. Bernard and his Times*, which had a well-merited success. In 1840 Abbé de Ratisbonne proceeded to Paris, where he was appointed sub-director of the Archconfraternity of the Sacred Heart of Mary attached to the church of Notre Dame des Victoires.

Since he had joined the Church Theodore de Ratisbonne's mind had been occupied with the project which he had resolved to make the work of his life—a mission to propagate the divine truth among the people from whom he had sprung, the once chosen people of God. But it was not until after he had come to Paris that an event occurred which enabled him to give his ideas definite shape. His younger brother, Alphonse, who was to succeed his father in business, while travelling in Rome for the sake of his health, had, to his brother's astonishment, become converted to the Catholic faith under circumstances narrated below. From Rome he wrote to the Abbé Theodore, informing him that he had resolved to devote his fortune and his life to the work of converting the Jews, and requesting him to buy in his name a house where Jewish children would be received and instructed in the truths of the Catholic Church. This seminary, which was placed provisionally under the care of the Sisters of St. Vincent de Paul, became a great success. Abbé Theodore went to Rome and obtained from Pope Gregory XVI. a special mission having for its object the conversion of the Jews. He obtained the co-



Marie-Alphonse de Ratisbonne.

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operation of several holy women, and so great was their success that shortly afterwards the community was erected into a sisterhood, placed under the patronage of Our Lady of Sion. Alphonse de Ratisbonne (who took the name of Marie in baptism) also became a priest, and by his exertions and those of the Abbé Theodore the community of missionary priests of Our Lady of Sion was canonically instituted. For upwards of thirty years Father Theodore de Ratisbonne was director of this community, which he lived to see become a powerful engine for the regeneration and sanctification of the Israelite people. Some time before his death the central establishment had been transferred to Jerusalem, and there on the soil of Judea itself Abbé Marie-Alphonse de Ratisbonne provided for the permanent continuance of the good work so auspiciously begun, although he himself survived his saintly brother but a very brief time.

The conversion of Alphonse de Ratisbonne was beyond all doubt miraculous. Alphonse was ten years younger than Theodore. Young, wealthy, and endowed with striking personal beauty, he was brought up a thorough man of the world. He soon lost hold of all religion, even Judaism, and became a sceptic of the most fashionable type. He regarded his brother's conversion to Catholicity with mingled bitterness and contempt. He pursued a career of pleasure which soon told heavily on his health, and, having become affianced to his cousin, he was ordered on a long tour in Italy and the East in the hope of restoring his broken constitution. At Rome he met an old college friend, a Lutheran, whose uncle, the Baron de Brussières, had several years before embraced the true faith. The baron took a great interest in young De Ratisbonne, and, being a man of great piety, strove to talk with him about religion. None of his conversations, however, seemed to have any effect on the sceptical Jew, who only derived amusement from these efforts to convert him. But the baron did not lose hope. He prayed, and got many of his pious friends to pray; and a few days before De Ratisbonne's intended departure for the East he persuaded him to wear a medal of the Immaculate Conception of Our Blessed Lady. Alphonse treated the incident as a good joke, and, to please the baron, even consented to recite every night and

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morning St. Bernard's little prayer to the Blessed Virgin, the well-known *Memorare.* A couple of days afterwards, as Baron de Brussières was proceeding to the church of St. Andrea delle Fratte, he met Alphonse de Ratisbonne and asked him to accompany him. When this light-hearted unbeliever had been a few moments within the sacred edifice an extraordinary change came over him. He suddenly fell upon his knees, gazing towards the altar with a look as of one entranced ; tears bedewed his eyes ; he seized the medal that hung round his neck, and, weeping, kissed it rapturously again and again. That was on the 18th of January, 1842. The ray of divine grace had at last pierced his heart. Afterwards he declared that a beatific vision of our Blessed Lady had appeared to him shining gloriously and sweetly above the altar. In a very few days Alphonsè de Ratisbonne was received into holy Church by the late Cardinal Patrizi. The miracle of his conversion was duly attested, and the event is piously commemorated in the church of St. Andrea delle Fratte, where special devotions are held on each anniversary.

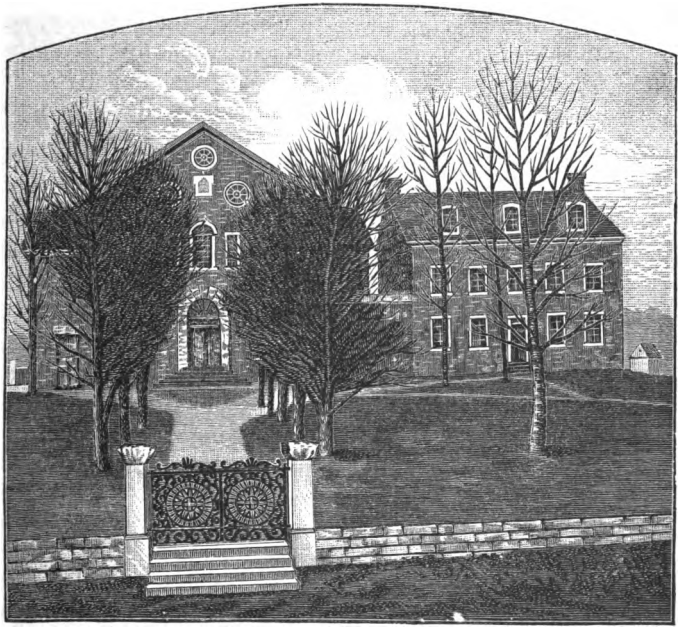
THE liquor-traffic, it is my conviction, is directly responsible in a very large measure for the fearful flood of intemperance which devastates the country, and in this view the reduction of intemperance, for which we are contending, demands imperiously a change in the customs and practices which the traffic at present recognizes. Alcohol has wrested millions of souls from God's Church, and devotion to Church should be with her children the most powerful of all motives to wage war against it. Saloon-keepers are the *professional* distributers of the alcoholic fluid.—*Bishop Ireland.*

A YEAR IN NEW YORK.—During 1882 38,624 deaths occurred in New York City, and 35,000 births were reported. For the education of children some $4,000,000 were expended, while the drinking-places, of which there are 9,215, absorbed the enormous sum of $60,000,000. Of the army of wine-bibbers who cast their substance into this pool, 32,391 were committed to the Tombs.

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CHURCH OF THE SACRED HEART, CONEWAGO, PA.

In compliance with your request to furnish you with a short history of the church of the Sacred Heart at Conewago, Adams County, Pa., permit me to say that there is no written history, public or private, of the said church, and that what data I may herein furnish you in regard to the matter have been culled from different private sources—such



Church of the Sacred Heart, Conewago.

as the baptismal records of the church here, tradition, etc.—as well as from my own knowledge and recollections, which extend back over half a century. From these sources I feel warranted in stating that the Catholics of Conewago settlement built a small log chapel, in the shape of a common dwelling-house, on or near the site of the present edifice between the years 1720 and 1730, and that even long before that time they worshipped occasionally in a private house

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then near the present church. In corroboration of this I was informed by an old lady of this congregation that her grandfather used to tell her, when she was a child, that there was then long ago a Catholic graveyard near the dwelling-house above referred to. The Catholics of this (Conewago) settlement thus worshipped in private houses or chapels up to about the year of grace 1776, so as to avoid openly violating or evading the requirements of the penal laws of the then mother-country, England, to whom, no doubt, they felt grateful for *suffering* them to worship their Maker according to the dictates of their conscience even thus privately.



Rev. James Pellentz, S.J.

The log chapel was enlarged by Rev. William Wappelar, S.J., in 1740, but to what extent I am unable to learn.

Happily, the glorious declaration of the 4th of July, 1776, "altered the case," and hence *the* church of Conewago, as illustrated by the accompanying picture, was begun and completed between the years 1776 and 1787 by Rev. James Pellentz, S.J., whose name appears among the church records here as early as 1758, and whose picture I send you, which I had copied from a painting that has been in the parsonage at Conewago for over a hundred years.

For some time after the log chapel was built there was no resident priest here, and at stated times, probably once a month, Conewago was attended by the priests who lived at the next missions, such as St. Ignatius' (at the "Hickory"), in Harford County, Md., some fifty miles southeast of this, one of the oldest missions in that State.

The first father known to have been stationed here was

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Matthias Manners, S.J., a German, who was afterwards assisted by Father Detrich, S.J., a Frenchman, whose successor was Father Frombach, S.J. Father Pellentz, the founder of the Stone Church, succeeded Father Frombach as superior. He was born in Germany January 19, 1727, entered the society in 1744, and made his profession in 1756. He filled the post of vicar-general to Bishop Carroll in 1791, and was present at the first Council of Baltimore. He died February 3, 1800, and his remains rest at Conewago. He was assisted towards the close of his ministry, from 1795 to 1799, by Rev. Demetrius Augustus Gallitzin, a Russian prince, who, about the latter year, commenced the arduous foundation of the Catholic colony at Loretto, on the Allegheny Mountains of Pennsylvania, where he died May 6, 1840, lamented by all classes and creeds that had the happiness of his acquaintance. At the death of Father Pellentz his successor as superior was either Father Sewell, S.J., or Father Boarman, S.J., who both had been his co-laborers for several years immediately preceding his decease.

The next superior was Father Brosius, S.J., the tutor of Prince Gallitzin, and who accompanied the prince from Russia. Father Brosius' assistants were Fathers Cerfoumont, Manly, Sockley, and others. He was succeeded as superior by Rev. Adolphus Louis de Barth, a French or Alsatian baron, titled at home as Baron de Walbaugh. At the death of Bishop Egan, in 1814, Father de Barth was appointed administrator of the diocese of Philadelphia, in which capacity he officiated about six years, when he came to Conewago. It is said he several times declined to accept the episcopacy, and on one occasion sent back to Rome the bull of investiture. He remained at Conewago until 1828, when he went to St. John's (now St. Alphonsus'), Baltimore, where he remained about ten years, and then retired, worn out, to his adopted Alma Mater, Georgetown College, where, in 1844, he died.

Rev. Matthew Leken, S.J., a Belgian, succeeded Father de Barth as superior, and was assisted by numerous fathers, among whom were Michael Dougherty (an Irishman), Paul Kohlman, Nicholas Steinbacher, —— Helius, —— Kendler, and Virgil H. Barber; the last named was a very learned and

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eloquent Congregationalist minister of New England, who, with his father (also a minister of the same sect), became converts to the Catholic faith, the son becoming in due time a priest and Jesuit. It is said their conversion was brought about through an inquiry that was made to the elder Barber by a member of his congregation regarding the line or succession of the ministry of their church.

It seems the old gentleman, who was not so learned in church history as his son, referred the anxious inquirer to "Virgil," as he was wont to call his son, who, he said, had always been able to clear away all doubts that would occasionally arise in his mind in regard to the orthodoxy of his religious belief. But, it appears, the more Virgil studied and endeavored to solve this problem the more perplexed he became, from the fact that all the roads he travelled seemed to "lead to Rome," whither he did not wish to steer, but where he and his family, with his venerable father, soon permanently landed as the result of *the* inquiry.

Soon after Virgil and his beloved wife, in furtherance of the greater glory of God, agreed to separate—she and their several daughters entering a convent, and he and their only son (Samuel) repairing to a seminary, and in due course of time and study becoming priests. Both were stationed at Conewago at different times, and were unsurpassed for eloquence and untiring zeal in their new vocation.

In 1843 Father Leken embarked for his native country, when Father Steinbacher became superior and ministered as such for several years. Rev. Joseph Enders, S.J., succeeded him, and efficiently officiated up to about a year ago, with the exception of an interval of about ten years, when he was called to Leonardstown, St. Mary's County, Md., his place here having been supplied by Revs. John B. Cattani, —— Tuffer, —— Domperi, B. Villiger, —— Bellwalder, and others in turn.

In 1850 Father Enders greatly enlarged and beautified the church. It is now cruciform, 45 feet wide to transept (which is 85 feet in length), 125 feet in depth, and 38 feet in height from floor to ceiling. The front is of an excellent quality of hewn brown-stone. It has also a well-proportioned steeple erected on the church, eighty feet in height from the comb

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of the roof to the base of the cross that surmounts the spire. Within the last year, Father Enders' health having failed, he was taken to the novitiate at Frederick City, Md., where he can have rest from his labors and be better cared for.

Various missions have been established and attended by the fathers stationed here, mostly within the last forty years, several of which have grown to be large congregations, thereby obviating the overcrowding of the mother-church and accommodating those residing at inconvenient surrounding distances from Conewago. Notwithstanding all these the congregation of Conewago proper must number little less than three thousand souls.

At McSherrystown, a thriving and healthy village about a mile southeast of Conewago church, there is a flourishing female academy, with a convent attached, owned and conducted by the Sisters of St. Joseph.

The community has been for some years ably presided over by Mother Ignatius. The corporation owns about forty acres of most excellent land in the village, a part of which is beautifully laid out in orchards, shady lawns, walks, and gardens, while the residue is well improved and cultivated. The buildings are commodious and substantial, and the situation commanding, healthy, and of easy access. M. R.

McSherrystown, Pa., July 14, 1884.

The Wesleyan missionary Harvard says that more than two centuries after the Portuguese had been driven out of Ceylon two small colonies of Catholic Christians were found in the Kandyan jungles, and had continued as a separate people, and had a copy of the New Testament, translated into their own language by a European Catholic priest who was once a missionary amongst them.

Louis XIV., who was attached to all the old observances, used always to have at the Epiphany a Twelfth-day cake on his table, and, according to the custom still practised in France, one slice was reserved "for the Blessed Virgin," which was afterward given to the poor.

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FATHER JUNIPERO SERRA.

FATHER JUNIPERO SERRA, founder of the Franciscan missions in California, was born in the island of Majorca about the year 1712. When only a little boy he became one of the choristers in the convent of San Bernardino. At the age of sixteen he received the habit of St. Francis, and, laying aside his baptismal name of Miguel Joséf, took that of Junipero,* after one of the early members of the order whose



wonderful charity and simplicity of character led St. Francis to exclaim: "Would that I had a whole forest of such Junipers!" In the convent were three other novices, named Palon, Verger, and Crespi, with whom he formed a life-long friendship. They were all alike filled with zeal for the salvation of souls, and longed to devote themselves to the work of foreign missions. Again and again did they petition to be sent to New Spain, but were as often disappointed. But at last, in 1749, they were allowed to join a band of missionaries about to sail from Cadiz. Father Palon, in his memoir of Father Junipero, gives many interesting details of their voyage to Vera Cruz, which lasted ninety-nine days. The vessel came near being wrecked in a storm. The provisions and water fell short, and they were threatened with starvation. But Father Junipero evinced no fear. He cheered his fellow-passengers with psalms and exhortations, and every morning said Mass for their safety. He enlivened them, too, with his quiet humor, telling them gravely he had discovered that the secret of keeping free from thirst

* Pronounced Hoo-nip'-e-ro.

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was to eat little and to speak less! At last they arrived at port and then proceeded to the city of Mexico, where Father Junipero and his three companions took up their residence at the college of San Fernando. Here they spent nineteen years, preaching in the country round. But when the Jesuit missions of Lower California were suppressed in 1767 the Spanish undertook to establish some colonies along the Pacific coast, and sixteen Franciscans were chosen to found missions there. Among these were Father Junipero and two of his friends—Fathers Palon and Crespi. Father Verger remained at San Fernando. They were overjoyed to be sent on this mission. Father Junipero could not speak for his tears. All their lives they had longed to labor among the Indians, and now their wishes were to be realized.

Many of the Spanish colonists were no less fervent in religion than brave as soldiers. Don Joséf de Galvez, who organized the expedition, declared his chief purpose was to establish the Catholic religion among the savages plunged in the gross darkness of heathenism. He packed the vestments and sacred vessels for the churches with his own hands. Part of the colonists went by land, and part by water with the supplies, seeds of all kinds, and two hundred head of cattle. Father Junipero, in his ardor, insisted on going by land, though still suffering from an injury received twenty years before in walking from Vera Cruz to Mexico. Galvez tried to dissuade him from going, but he declared he "would rather die than not go. The Lord would carry him through." But his pain so increased that on the second day he could no longer walk or sit, or even sleep, and he refused to be carried in a litter. Summoning one of the muleteers, he asked him for a remedy. "What do I know, father?" said the man; "I can only cure beasts." "Then look upon me as a beast," replied Father Junipero, "and apply the same remedy." Thereupon the muleteer prepared an ointment of herbs, which he applied with such good effect that the father slept all night, rose early to say Matins and Mass, and continued on the journey with comparative ease. But the wound troubled him all the rest of his life. He accepted it as a cross, would not attempt any radical cure, and even increased it by long journeys with his feet bare.

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After a long and hazardous journey they arrived at their place of destination, and July 16, 1769, founded the mission of San Diego by setting up a cross facing the ocean and singing the *Veni Creator Spiritus.* Then Mass was celebrated in a bower of reeds and green branches, with "a discharge of fire-arms for music and the smoke of muskets for incense." By the next winter the provisions ran low; many of the colonists died from fatigue and insufficient food. Father Junipero himself was dangerously ill. An order was issued to abandon the mission and the 20th of March fixed for their departure, in spite of the entreaties of Father Junipero. He betook himself to prayer night and day, and on St. Joseph's day celebrated High Mass with uncommon devotion. Before noon a sail was seen on the horizon. It then disappeared, but their courage was revived. Four days later the *San Antonio* arrived with plenteous stores to relieve their distress.

Father Junipero, who was at the head of the missions, at once set sail for Monterey, where he met Father Crespi, who had gone by land, and June 1, 1770, a cross was erected and Mass said under an oak still standing near the fort, in the same spot where it had been offered one hundred and sixty-seven years before by Padre Viscayno and his Carmelite monks. In this way he founded nine missions one after another: San Diego, July 16, 1769; San Carlos at Monterey, June 3, 1770; San Antonio, July 14, 1771; San Gabriel, September 8, 1771; San Luis Obispo, September 1, 1772; San Francisco (Dolores), October 9, 1776; San Juan Capistrano, November 1, 1776; Santa Clara, January 18, 1777; San Buenaventura, March 31, 1782.

But these missions were only established by dint of great hardships and perseverance. Father Junipero was the mainspring of the work. Nothing daunted his courage or diminished his powers of endurance. He yearned over the souls of the Indians as brands to be snatched from the burning. He was ready to lay down his life for them. To baptize one soul filled him with joy unspeakable. When hostile Indians attacked the mission of San Diego, burned the buildings, and murdered one of the fathers, he exclaimed: "Thank God, the seed of the Gospel is now watered by a martyr's blood!"

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He began at once to rebuild the houses, working with his own hands, and took a long journey to Mexico to obtain assistance. For this purpose he walked two hundred and forty miles, attended only by an Indian boy. They fell ill at Guadalajara and received the last sacraments, but recovered and continued on their way. At Mexico he received ample supplies, and with a joyful heart prepared to return. He kissed the feet of the friars at San Fernando and begged their blessing, saying they would see his face no more.

After establishing the missions of San Diego and Monterey he went south with a train of soldiers and mules, and, coming to a beautiful valley shaded by oaks and watered by a broad river, he halted, hung up the bells he had brought on the branch of a tree, and began to ring them with all his might, crying: "Give ear, O ye gentiles! Come to the holy Church! Come to the faith of Jesus Christ!" No one was in sight, but his prophetic eye saw the thousands of souls that would here be garnered in, and he rang on till an Indian at last appeared, filled with astonishment. Here he founded the mission of San Antonio, which proved to be one of the most successful of them all. But the mission of San Gabriel was, perhaps, the most interesting. This was about twelve miles from the town of Nuestra Señora de los Angeles, as though the angel of the Annunciation did not venture to approach nearer into the presence of the Virgin. Los Angeles, as it is generally called, was founded by twelve Spanish soldiers, who, with true national devotion, named it for the Queen of Angels. The Indians of this vicinity were of a superior race, with gentler manners and higher moral instincts.

Indian settlements grew up around each of these missions. The people were Christianized and taught various industries. Every morning and evening the bell summoned them to the church for their prayers. Father Junipero's zeal never flagged. He is said to have baptized a thousand with his own hands. In the fervor of preaching he would beat his bare breast with a stone and apply a burning torch to his arm to give additional force to his descriptions of the everlasting fires. He seemed insensible to physical pain, but his heart was tenderly alive to every sacred emotion; and

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when, January 1, 1782, he lost his friend, Father Crespi, who had labored with him at San Carlos thirteen years—a man of such a happy temperament as to be generally known by the name of *El Beato*—Father Junipero never recovered from the blow. The next year he made a farewell visit to all the missions, going from one to another on foot, though seventy years of age. He went weeping from village to village because he could do no more for his beloved Indians. He returned to Monterey in January, 1784, and from that time his health declined. Every day, however, he said the canonical office, and the night before his death he walked to the church to receive the last sacraments. It was thronged with Indians and whites sobbing with grief. Father Palon read the prayers for the dying and gave him the Holy Viaticum. When the crowd began the *Tantum Ergo* Father Junipero's voice rose clear and strong above them all, and, their voices faltering and giving out, he continued the hymn almost alone to the very end. He spent the night in prayer and thanksgiving, and the next morning entered into his eternal rest. It was the 28th of August, 1784. The bells announced his death. His body was placed in a coffin made with his own hands a few weeks before. The people came lamenting and weeping, the poor Indians pressing around to touch his hands and carry away a thread of his garments. The vessels in port paid him a salute of one hundred and one guns, as if for a general, when laid in his grave at San Carlos.

The likeness we give of Father Junipero is from an old portrait at the college of San Fernando in Mexico. Sometimes he is represented with a stone and a flaming torch. His face is most characteristic, showing his gentleness of character, the spirituality of his nature, and his strong moral purpose.

The missions continued to increase and prosper after his death. By the year 1800 there were sixteen, and three were afterwards added. They were surrounded by villages of Indians, who were industrious, well clothed, and well fed. Everywhere were gardens, orchards, and vineyards. Herds of cattle and sheep covered the plains, and vast fields of wheat were reaped to provide for the immense population. There

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were workshops of all kinds. Every year the missions, with so much industry, naturally grew richer and more prosperous. The large tracts of land brought under cultivation at length so increased in value as to excite the cupidity of the Mexican government, and when the republic was declared in 1833 eight million acres were confiscated and the missions cut down to parishes. This was virtually suppressing them. The Indians, no longer employed by the mission fathers or provided for by them, were scattered. Everything began to decay. The following table will show the reduction of the population, the crops, and general diminution of wealth and civilization in the short space of eight years:

UPPER CALIFORNIA UNDER THE FRIARS IN 1834.

Christian Indians,	30,650
Horned cattle,	424,000
Horses and mules,	62,000
Sheep,	321,500
Cereal crops,	70,000 hectares.

UNDER THE CIVIL ADMINISTRATION IN 1842.

Christian Indians,	4,450
Horned cattle,	28,220
Horses and mules,	3,800
Sheep,	31,600
Cereal crops,	4,000 hectares.

But though the devoted missionaries were robbed of their lands, their industries broken up, and, what was worse, their converts for ever scattered, many of the beautiful religious observances they taught are still kept up among the mountains and in remote districts. Among these is the morning salutation to the true Stella Matutina, so beautifully hailed by Aubrey de Vere:

"Shine out, O Star! and sing the praise
Of that unrisen Sun whose glow
Thus feeds thee with thine earlier rays—
The secret of thy song we know.

"Thou sing'st that Sun of Righteousness,
Sole light of this benighted globe,
Whose beams, reflected, dressed and dress
His Mother in her shining robe."

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At Los Angeles till recent times it was the custom for the oldest member of every household (generally the grandfather or grandmother) to rise every morning with the morning star and salute the earliest dawn by intoning a hymn. At the very first sound of it all the other members rose or sat up in bed to join in the strain. The windows were opened and the hymn was echoed from street to street till the whole town was one angelic choir worthy of its name. Several of these hymns have been preserved, and ought to be collected and published. One of them has been literally translated from the Spanish by "H. H." as follows:

"Singers at dawn
From the heavens above
People all regions;
Gladly we, too, sing.
Chorus.—Come, O sinners!
Come, and we will sing
Tender hymns
To our Refuge.

"Singing harmoniously,
Saying to Mary,
O beautiful Queen!
Princess of Heaven,

"Your beautiful head
Crownéd we see;
The stars are adorning
Your beautiful hair:

"Your eyebrows are arched,
Your forehead serene;
Your face, turned always,
Looks toward God;

"Your eyes' radiance
Is like beautiful stars;
Like a white dove
You are true to your Spouse."

The San Carlos mission church near Monterey has recently been restored, and August 28, 1884, the centenary of Father Junipero's death was solemnly and appropriately commemorated.

Our misfortune in this country—to speak now but of Irishmen in America—is that too often over the doorways of saloons Irish names are inscribed, and too often do Irishmen visit saloons.—*Bishop Ireland.*

The abbeys confiscated in England by Henry VIII. numbered 608, and had a gross income of £141,000, or $705,000, equal to the rent of 720,000 acres of land.

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"STARVED ROCK,"

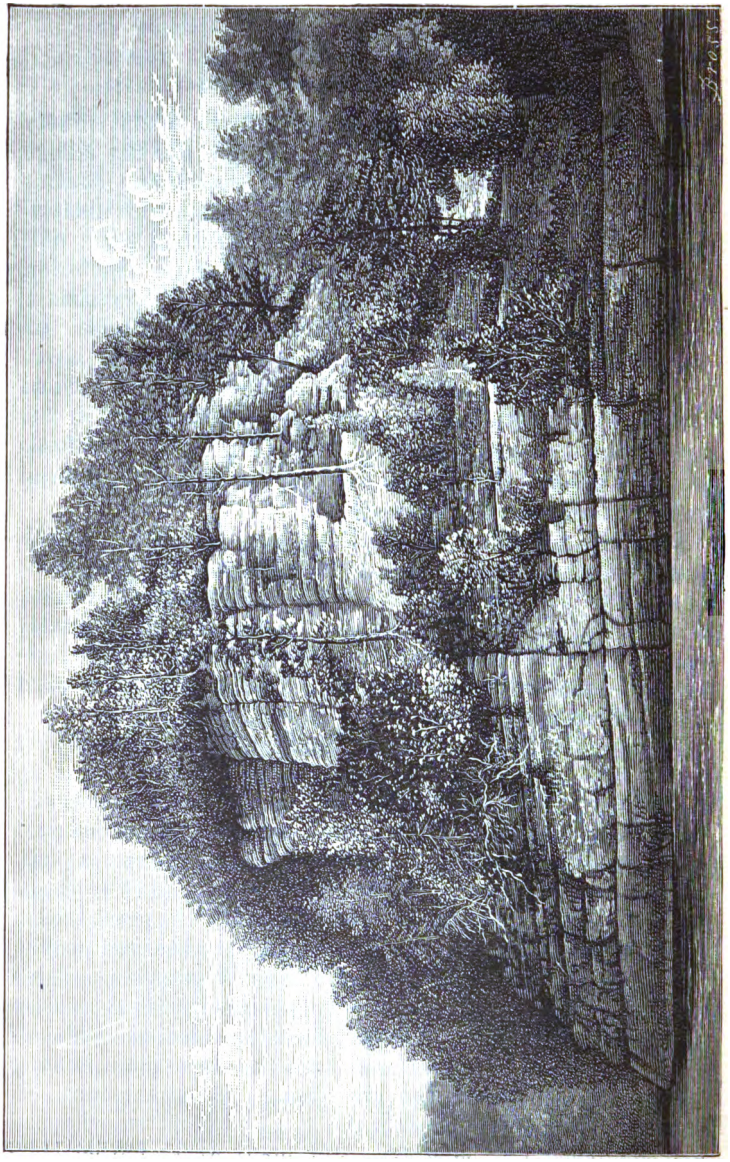
The last Stand of the Illinois Indians.

On the south bank of the Illinois River, about ninety miles southwest from Chicago, or nearly opposite the village of Utica, in La Salle County, Illinois, stands the curious elevation or cliff called "Starved Rock" (subject of illustration). It is a perpendicular mass of sandstone rock, and rises one hundred and fifty-seven feet above the river. From all sides it presents a bold and rugged appearance. In front it overhangs the water that washes its base. Its western brow looks down on the tops of forest trees below. On the east is a wide and densely-wooded ravine, from whose rocky depths a little brook creeps down to mingle with the river; whilst its south or rear, overlooking the bluffs, affords the only means of access in the shape of a narrow, natural stairway formed in the solid rock.

From its lofty summit (half an acre in extent), which seems "high and inaccessible as an eagle's nest," an excellent view can be had of the broad and lovely valley of the Illinois, bounded in the distance by low, wooded hills and grassy slopes; the river winding in two broad channels among islands bordered with tall trees, and flowing calmly westward till its glimmering blue is lost in hazy distance.

In September, 1673, Father Marquette, accompanied by Joliet, five oarsmen, and two Indian interpreters, sailed up the Illinois, whose waters till then had never reflected the face of a white man. Their fleet consisted of two canoes. On the sail of the foremost was painted a coat-of-arms, a pipe, and a cross, emblematic of power, friendship, and Christianity. Near "Starved Rock" was Kaskaskia, the great Indian village of the Illini, numbering about eight thousand people. The sight that met the eyes of Father Marquette and his little band was a concourse of wild human life such as they had never seen before. Lodges of bark and rushes, cabins of sticks and brush were scattered over the open plain, among the bluffs, and along the river-bank. Squaws labored in the field, warriors lounged in the sun, and children whooped and gamboled on the grass. For many weeks Father Mar-

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"Starved Rock."

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quette remained among these people converting and baptizing them. Two years later he returned and established a mission, the first in the State. In 1682 came La Salle and Tonty, who intrenched themselves on "Starved Rock," being impressed with its natural advantages in case of Indian hostilities. They cut away the forest that crowned it, dragged timber up the rugged pathway, encircled its summit with a palisade, and named it "Fort St. Louis," in honor of Louis XIV. For many years it was the abode of gay and adventurous Frenchmen, where pleasure had its home, and where also were heard morning and evening the songs of praise from the lips of devout Jesuits. Thus "Starved Rock" formed one of the links that answered for church and fort, at that time the outposts of civilization in the wilderness.

In La Salle the Illinois Indians saw their champion against all hostile tribes. When danger threatened they gathered round his stronghold, like the timorous peasantry of the middle ages round the rock-built castle of their feudal lord. Summers passed and everything went on prosperously for over twenty years, when La Salle abandoned "Fort St. Louis."

About the year 1770 a series of melancholy incidents took place in the territory of the Illinois, the memories of which give its name and sad history to "Starved Rock." Here, by starvation, perished the remnant of that once powerful tribe —the Illini Indians. Pontiac, the great chief of the Pottawatomies, at a council of war was stabbed to death by one of the Illinois warriors. For this offence the Pottawatomies resolved on a war of extermination on the Illinois. For many days they fought with all that savage fury known only in Indian warfare.

> "Chief met chief in dubious strife,
> And neither yielded but with life;
> Dark, sullen, stern, no cry was heard
> That spake of life—to death preferred."

By their powerful enemies the Illinois were soon reduced to a few warriors, and these, with their women and children, under cover of night reached the summit of "Starved Rock." Surrounded by relentless foes, with a scant supply of food

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and water, the days passed, but no chance of escape presented itself from their rocky fort, and that which at first was thought to be a haven of safety was now likely to be their tomb. The remains of their smoking town was in plain view of those who once occupied it, but who could reach it no more. At night they looked upon the silent stars, and dreamed of roaming over the prairies, but when morning came it was but the harbinger of another day of torture. From their rocky prison they could see the ripe corn in the field, but while in sight of plenty they were famishing for food. Below them, at the base of the rock, flowed the river, but, as its rippling waters glided softly by, it appeared in mockery to their thirst. They had now been fifteen days on the rock, their food long since exhausted, and little ones were crying for drink. The mother would hold the infant to her breast, but the fountain that supported life had dried up. The last lingering hope was now abandoned; hunger and thirst had done their dreadful work. The cries of the young, the lamentations of the aged were heard only in whispers. Old, white-haired chiefs, reduced to skeletons, crept away under bushes and trees and breathed their last. Proud young warriors preferred starvation upon this rocky fortress rather than surrender to the victorious enemy. A few of the more hardy ones feasted for a time on the dead; but finally a party of the allied forces ascended the rock and tomahawked both the living and dead, leaving their remains on the rock to decay, where their bones were seen for many years afterwards. And thus "Starved Rock" was baptized by the blood of the Illinois, and with that baptism perished one of the most powerful tribes that ever roamed the forest; and since they died this western Gibraltar has been called STARVED ROCK, whose bold, towering walls, high and isolated position, will ever remain a monument of the past.

THE origin of the term "Quaker" is thus given by George Fox, the founder of the Society of Friends: "Justice Bennet, of Derby," he says, "was the first to call us Quakers, because I bade him quake and tremble before the Lord."

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THE HON. EUGENE CASSERLY.

EUGENE CASSERLY was a native of Ireland; born at Mullingar, in the year 1820. His father, who was a fine classical scholar, as all who have studied Casserly's *Prosody*, a book still used, must know, emigrated to New York early in this century. Here he presided over a school for several years, published and edited several classical books. Eugene, under his father's care and discipline, soon became an adept in classical literature, and this taste never left him.



At the age of twenty he left the parental home, and soon after began the study of law in the office of John T. Doyle, at the same time doing occasional literary and editorial work as such presented itself to him. He was admitted to the bar in 1844, and soon after became one of the editors of the *Evening Post*, then under the management of W. C. Bryant. About this time he took charge of the editorial department of the *Freeman's Journal*, and was no doubt the author of the scathing article which appeared in that paper in 1844, immediately after the Philadelphia riots, when Mr. Harper was mayor of New York. A meeting of "Native Americans" had been called to meet in the City Hall Park to denounce all Catholics and foreign-born citizens. The regular edition of the *Freeman* had been issued before this call was made, but a fly-sheet was at once struck off in which the mayor of New York was told that no such scenes as had disgraced Philadelphia would be allowed here; that the first attack on a Catholic church would be the signal to fire New York in a thousand places, and Mayor Harper was told to look to the

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protection of the property of the citizens of all classes and creeds alike. The article raised a commotion, but the "*Native*" meeting was not held, no Catholic church was attacked, and New York was saved the disgraceful scenes enacted only a short time before in Philadelphia.

At the age of twenty-seven Mr. Casserly was appointed corporation attorney for New York. In 1850 he left New York and went to San Francisco, where he lived ever afterwards.

In 1853 he married the daughter of John Doyle, whose family had also chosen San Francisco as their future home. When the civil war broke out Mr. Casserly was on the side of the Union, and defended the right of suppressing by force of arms the rebellion against the Union.

In December, 1867, he was elected United States Senator from California for six years, from March, 1869. Mr. Casserly was always an advocate of a conciliatory policy towards the erring States, and his speeches were always listened to with marked attention. After serving over four years in the Senate, he resigned on account of ill health and returned to San Francisco. Here he resumed to a limited extent the practice of his profession. In 1879 he was a delegate at large to the Constitutional Convention. It was his last public service to the State.

During the last years of his life ill health confined him to his house, and he died on the 14th of June, 1883, fortified by the sacraments of the Church, of which he was always a practical and consistent member. An incident as regards Mr. Casserly's Catholicity will not be out of place here. In 1880 the writer of this being on his way to the old town of Santa Fé, N. M., made the acquaintance, in the Pullman car of the A., T. and St. Fé RR., of a San Francisco merchant who was on his way home after making his purchases in the East. The conversation turned on the various prominent men in California, and amongst several others mention was made of Mr. Casserly. "Ah! yes," my new acquaintance said, "I know him well, also his excellent wife; fine people; most correct, most honorable in every way. Mr. Casserly is my most valued friend, *but he is such a strong Catholic.*" After asking him what he meant by the remark, he said that "no

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matter what came forward in conversation Mr. Casserly was always ready and always able to defend or explain anything connected with Catholic matters," and, as he remarked, "he does it in such a way that there is no use in trying to combat him or refute him—in fact, he is so thoroughly honest and so good a Catholic that no one doubts him on any point connected with his church." In 1872 Georgetown College conferred on him the degree of LL.D.

While Mr. Casserly lived in New York he was on the most friendly terms with Archbishop Hughes, and in San Francisco Archbishop Alemany was his friend, and confided to him the task of arguing the great law-suit against Mexico for the share of the "Pious Fund" due the church in California, which suit Mr. Casserly gained. It was left to the arbitration of the British minister, and he decided in favor of Archbishop Alemany.

HOT SUMMERS.

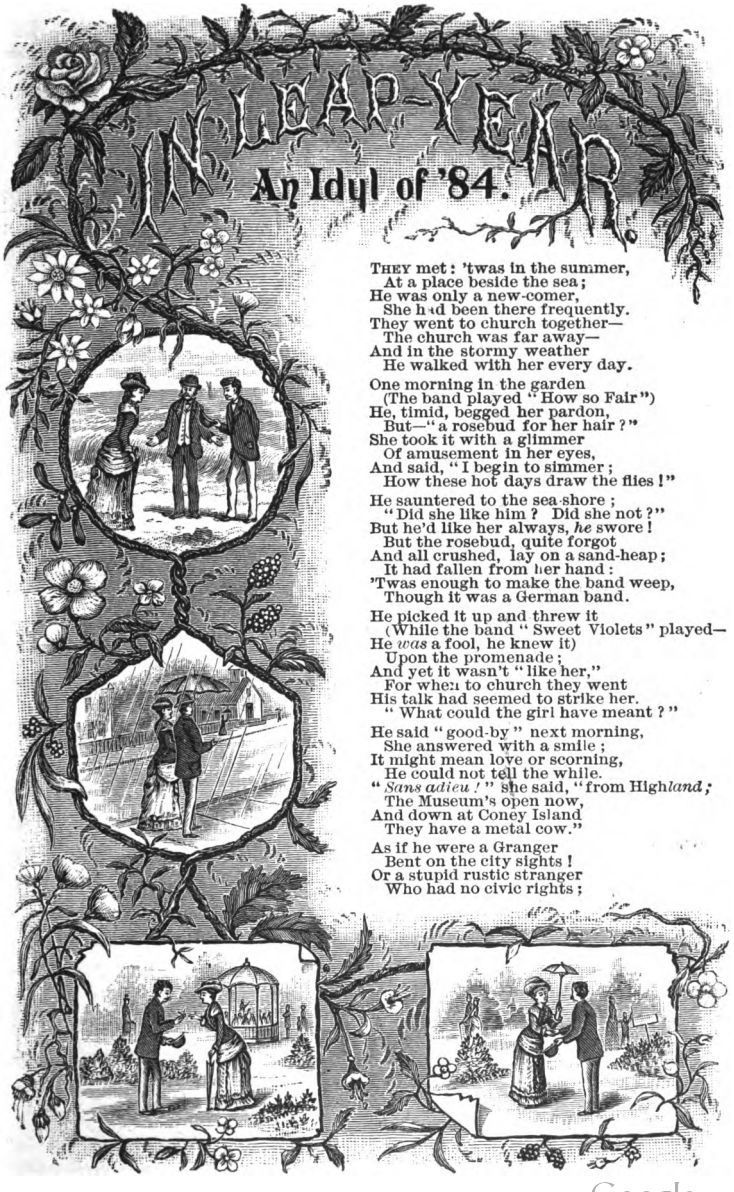
ELSEWHERE we give an account of "Cold Winters," and, *per contra*, it is only fair to give some account of "Hot Summers," which we find floating around. In the midst of such coolness it is instructive to recall the frightful heat of past years. In 627 A.D., according to a French periodical, the heat was so great in France and Germany that all springs dried up; water became so scarce that many people died of thirst. In 879 work in the fields had to be given up; agricultural laborers persisting in their work were struck down in a few minutes, so powerful was the sun. In 993 the sun's rays were so fierce that vegetation burned up as under the action of fire. In 1000 rivers ran dry under the protracted heat; the fish were left dry in heaps and putrefied in a few hours. The stench that ensued produced the plague. Men and animals venturing in the sun in the summer of 1022 fell down dying, the throat parched to a tinder and the blood rushing to the brain. In 1132 not only did the rivers dry up, but the ground cracked on every side and became baked to the hardness of stone. The Rhine, in Alsace, nearly dried up. Italy was visited with terrific heat in 1139; vegetation and plants were burned up. During the battle of Bela, in

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1260, there were more victims made by the sun than by weapons; men fell down sunstruck in regular rows. The summer of 1277 was also severe; there was an absolute dearth of forage. In 1303 and 1304 the Rhine, Loire, and Seine ran dry. In 1615 the heat throughout Europe became excessive. Scotland suffered particularly in 1625; men and beasts died in scores. The heat in several departments during the summer of 1805 was equal to that in a glass-furnace. Meat could be cooked by merely exposing it to the sun. Not a soul dare venture out between noon and 4 P.M. In 1718 many shops had to close; the theatres never opened their doors for several months. Not a drop of water fell during six months. In 1753 the thermometer rose to 118 degrees. In 1779 the heat at Bologna was so great that a great number of people were stifled. There was not sufficient air for the breath, and people had to take refuge under ground. In July, 1793, the heat became intolerable. Vegetables were burned up, and fruit dried upon the trees. The furniture and wood-work in dwelling-houses cracked and split; meat went bad in an hour. The rivers ran dry in several provinces during 1811; expedients had to be devised for the grinding of corn. In 1822 a protracted heat was accompanied by storms and earthquakes; during the drought legions of mice overran Lorraine and Alsace, committing incalculable damage. In 1832 the heat brought about cholera in France; twenty thousand persons fell victims to the visitation in Paris alone. In 1846 the thermometer marked 115 degrees in the sun. Finally, the summers of 1859, 1860, 1869, 1870, 1874, etc., although excessively hot, were not attended by any disaster. This summer (1884) it is reported that the thermometer stood at 106 in the shade at Eagle Bridge, N. Y., and that apples were literally baked on the trees.

THE word of God does speak of wine as the gift of God, as a benefit, just as it declares marriage to be God's own institution; but in the same way that it declares virginity to be still holier than marriage, so does it praise as special friends of God all those who for God's sake renounce all use of wine and all intoxicating drink.—*Bishop Elder.*

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THEY met: 'twas in the summer,
At a place beside the sea;
He was only a new-comer,
She had been there frequently.
They went to church together—
The church was far away—
And in the stormy weather
He walked with her every day.

One morning in the garden
(The band played "How so Fair")
He, timid, begged her pardon,
But—"a rosebud for her hair?"
She took it with a glimmer
Of amusement in her eyes,
And said, "I begin to simmer;
How these hot days draw the flies!"

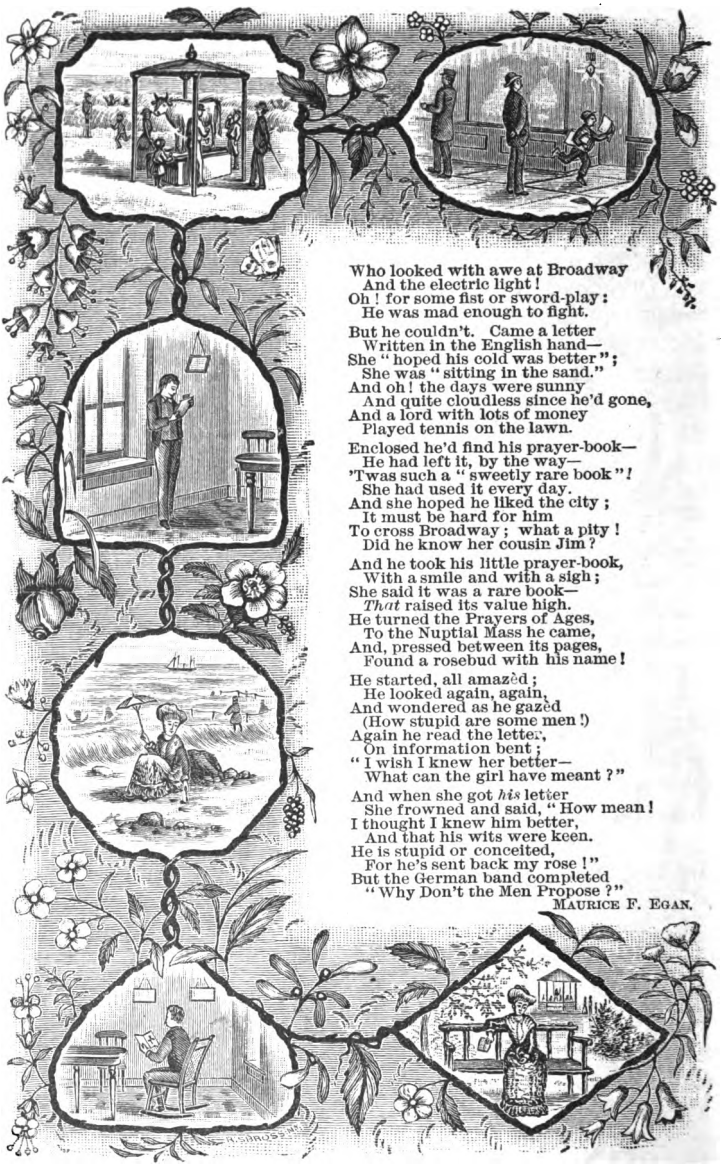
He sauntered to the sea-shore;
"Did she like him? Did she not?"
But he'd like her always, *he* swore!
But the rosebud, quite forgot
And all crushed, lay on a sand-heap;
It had fallen from her hand:
'Twas enough to make the band weep,
Though it was a German band.

He picked it up and threw it
(While the band "Sweet Violets" played—
He *was* a fool, he knew it)
Upon the promenade;
And yet it wasn't "like her,"
For when to church they went
His talk had seemed to strike her.
"What could the girl have meant?"

He said "good-by" next morning,
She answered with a smile;
It might mean love or scorning,
He could not tell the while.
"*Sans adieu!*" she said, "from Highland;
The Museum's open now,
And down at Coney Island
They have a metal cow."

As if he were a Granger
Bent on the city sights!
Or a stupid rustic stranger
Who had no civic rights;

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Who looked with awe at Broadway
And the electric light!
Oh! for some fist or sword-play:
He was mad enough to fight.

But he couldn't. Came a letter
Written in the English hand—
She "hoped his cold was better";
She was "sitting in the sand."
And oh! the days were sunny
And quite cloudless since he'd gone,
And a lord with lots of money
Played tennis on the lawn.

Enclosed he'd find his prayer-book—
He had left it, by the way—
'Twas such a "sweetly rare book"!
She had used it every day.
And she hoped he liked the city;
It must be hard for him
To cross Broadway; what a pity!
Did he know her cousin Jim?

And he took his little prayer-book,
With a smile and with a sigh;
She said it was a rare book—
That raised its value high.
He turned the Prayers of Ages,
To the Nuptial Mass he came,
And, pressed between its pages,
Found a rosebud with his name!

He started, all amazèd;
He looked again, again,
And wondered as he gazèd
(How stupid are some men!)
Again he read the letter,
On information bent;
"I wish I knew her better—
What can the girl have meant?"

And when she got *his* letter
She frowned and said, "How mean!
I thought I knew him better,
And that his wits were keen.
He is stupid or conceited,
For he's sent back my rose!"
But the German band completed
"Why Don't the Men Propose?"

MAURICE F. EGAN.

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OLD ST. PETER'S,

The First Church in New York City.

On November 4, 1885, will, we hope, be celebrated the one hundredth anniversary of the laying of the corner-stone of the first Catholic church in New York City—that of St. Peter's, in Barclay Street. On June 11, 1785, St. Peter's Church was formally organized. It was incorporated by an act passed by the Legislature April, 1784. The first priest was, no doubt, Father Whelan, who was chaplain of the French fleet, and the next was the Rev. Father Farmer. In 1785 the plot of ground on which St. Peter's Church now stands was purchased of Trinity Church, and this was the first permanent attempt to found a Catholic church in New York City.

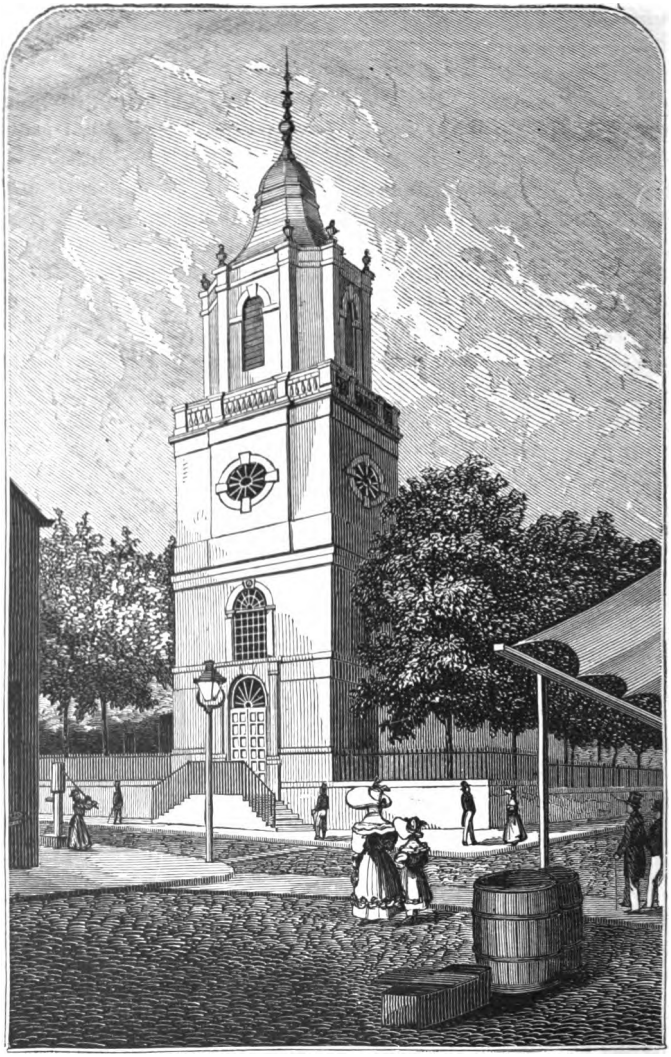


The Very Rev. John Power, D.D.

Bishop Carroll, then prefect-apostolic, visited New York in 1785 to administer confirmation for the first time on the island, and became deeply interested in the new church. On November 4, 1786, Mass was first said in it. The old church, a picture of which we give, was of brick, eighty-one feet long and forty-eight wide. The porch, the sacristy, and galleries were added in 1792. On the 26th of October, 1836, the corner-stone of the present St. Peter's Church was laid by Rt. Rev. Bishop Dubois, and the sermon was preached by Very Rev. John Power, D.D.

Very Rev. John Power, D.D., was a native of Rosscarbery, Ireland, and had been a professor in the diocesan seminary at Youghal previous to his arrival in America. He was an eloquent preacher and an active and zealous missionary. He

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Old St. Peter's Church, the first Church in New York City.

took the greatest interest in the progress and prosperity of the orphan asylums and preached many eloquent sermons in

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their favor. When the yellow fever of 1819, 1822, and 1832 raged in New York he was most active and zealous in helping the afflicted. He was a man of great learning and piety and very skilful as a theologian and controversialist, as was shown in his controversy with Dr. Brownlee, the anti-Catholic preacher, and others of that day. He wrote a history of the Old and New Testaments for use in Catholic schools, a book of much merit, but now entirely out of print. He died April 14, 1849, regretted by all classes and creeds.

We copy the following interesting particulars about the documents placed in the box in the corner-stone from Father Levins' paper, the *Green Banner*, of November 5, 1836:

"A considerable number of papers, printed and manuscript, were deposited in a copper box prepared for the occasion and embedded in stone.

"The copper plate, placed also in the box, bore the following inscription:

"ST. PETER'S CHURCH.

"Dedicated to the Service of Almighty God, according to the faith of the Holy Roman Catholic Church.

"Founded in the year of our Lord 1785.

"This corner-stone laid October 26, 1836, by the Right Rev. John Dubois, Bishop of the Diocese of New York, assisted by the Very Rev. John Power, Vicar-General of the Diocese and pastor of the church.

"LAY TRUSTEES.—James Kerrigan, Louis Binsse, John Benson, Bernard Graham, John Darley, Edward Shortill, Hugh M'Ginnis, Thomas O'Connor, George Pardow.

"BUILDING COMMITTEE.—George Pardow, Thomas O'Connor, Edward Shortill.

"Joseph O'Connor, Mason; Edward Shortill, Carpenter; John R. Haggerty, Architect.

"The two Spanish dollars here deposited were found in the corner-stone of the old building.

"Written and designed by Alexander P. Harrison, New York Public School, No. 11. Engraved by John O. Harvey.

"Among the deposited manuscripts was a valuable historical detail of the oppressed and persecuted state of the Catholics residing in the State of New York while occupied by the British king, and the subsequent rise and progress of Catholicity during the earlier period of the republican government for the space of about twenty years. This detail was kindly supplied from the note-book of Major George Rapelye, of this city. The following copy of it will be read with interest:

"'The Roman Catholic religion might have been tolerated provided a license was obtained from the governor of the province until the year 1700, when the general assembly under the administration of the Earl of Bellamont passed an act, the pream-

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ble of which is as follows: "Whereas, divers Jesuits, Priests, and Popish missionaries have of late come, and for some time have had their residence in the remote parts of this province, and other his majesty's adjacent colonies, who by their wicked and subtle insinuations industriously labor to debauch, seduce, and withdraw the Indians from their due obedience unto his most sacred majesty, and to excite and stir them up to sedition, rebellion, and open hostility against his majesty's government; for prevention whereof Be it enacted, etc., that all and every Jesuit, Priest, missionary, or other ecclesiastical person, made or ordained by any authority, power, or jurisdiction derived, challenged, or pretended from the Pope or See of Rome, or that shall profess himself, or otherwise appear to be such, by preaching and teaching of others, to say any popish prayers, by celebrating Mass, granting of absolutions, or using any other of the popish ceremonies and rites of worship, by what name, title, or degree soever such person shall be called or known, who shall continue, abide, remain, or come into this province, or any part thereof, after the first day of November next (1700), shall be deemed and accounted an incendiary and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer perpetual imprisonment; and if any person, being so sentenced and actually imprisoned, shall break prison and make his escape, and be afterwards retaken, he shall suffer such pains of death, penalties, and forfeitures as in case of felony.'"

"The intolerant spirit of this act shows the horror and detestation at this period of the history of the colony in which the Roman Catholics were held. The only prosecution known under this law was in the case of the Rev. John Ury, an Englishman, who resided in this city. He was at the same time indicted also as being concerned in a conspiracy to burn the city and murder the inhabitants, in what was called the 'negro plot.' Owing to the very extraordinary excitement at this juncture he was most unjustly convicted on both indictments, and was executed on a public scaffold in this city on the 29th of August, 1741.

"Another instance in which this law, although but in part enforced, was in February, 1778, during the administration of Governor Tryon. The port of New York was then the great depot of the captures made on the American and French commerce by the British privateers and cruisers. A large French armed ship was taken near the Chesapeake Bay and sent in here for condemnation. Among her officers was the Rev. M. De la Motte, a Catholic priest of the order of St. Augustin, and was in the capacity of the vessel's chaplain. He, with the other officers, were permitted to go at large within certain bounds of the city on their parole of honor as prisoners of war.

"De la Motte was solicited to perform divine service, but being apprised of the existence of some law that prohibited the exercise of the Catholic religion within the province, he asked the commandant's permission for the purpose. The permission, it seems, was refused, though De la Motte afterwards alleged that owing to his ignorance of the English language he mistook the commandant and understood the permission was granted. De la Motte officiated, when he was taken up and put in close confinement, and there remained for some time, until he was exchanged, when he went to Boston.

"The British retaining possession of the city, made the State constitution (which tolerated religion) inoperative, and things thus remained for more than six years. Shortly after the British army evacuated the city (in November, 1783) a Roman Catholic congregation was formed,

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under the ministry of the Rev. Andrew Nugent, who, it is believed, was sent here by the Bishop of the Roman Catholic Church in Maryland. Their place of worship was in a building erected for public purposes in Vauxhall Garden, situate on the margin of the North River, the garden extending from Warren to Chamber Streets. One of the most active of the laity was Sieur de St. Jean de Crevecœur, Consul of France for New York, New Jersey, and Connecticut, who with Jose Roiz Silva, James Stewart, and Henry Duffin became incorporated on the 11th of June, 1784, by the name and style of 'The Trustees of the Roman Catholic Church in the city of New York.' The same year the aforesaid Sieur de St. Jean de Crevecœur, in behalf also of his associates, made application to the corporation of the city for the use of the 'Exchange,' a building then standing at the lower end of Broad Street, used as a court-room, etc.; but it seems the application did not meet with success.

"Measures were now taken for the procuring of a suitable scite and for the erection of a church. Accordingly, in the spring following (1785), the ground being procured from the corporation of Trinity Church, the foundation was commenced of St. Peter's Church, being the first Catholic and thirteenth church in the city of New York. The mercantile house of Lynch & Stoughton contributed largely beside the devotion of their time in making the contracts, etc., in the erection of this building. His Excellency Don Diego de Gardoqui, Plenipotentiary to his Catholic Majesty (this city then being the seat of government under the Continental Congress), gave, it is said, one thousand dollars towards the object.

"The church was so far finished as to have solemn Mass performed for the first time within its walls on Saturday, November 4, 1786, that day being the anniversary of St. Carlos, in compliment to his Excellency, who attended with his suite, with many other persons of distinction. The services were conducted on this occasion by the Rev. Mr. Nugent, as rector or pastor, assisted, it is presumed, by the chaplain of the Spanish ambassador and the Rev. Josi Phelan.

"On the return of the election the following Easter week the trustees were not only increased in their numbers, but the old ones left out, besides changing the name and title of the corporation. This was done on the 23d of April, 1788, by a new incorporation in the name and style of 'The Trustees of the Roman Catholic Congregation of St. Peter's Church in the city of New York in America.' The following were the trustees: Dominick Lynch, Andrew Morris, Gibbon Bourke, Charles Naylon, William Byron, William Mooney, George Barnwall, and John Sullivan, with the Rev. Andrew Nugent as pastor.

"Soon after this election, which seems to have been a contest between two parties, the Rev. Mr. Byrne, perhaps induced by circumstances springing out of this election, retired from the care of the church, and was succeeded by the Rev. William O'Brien in the year 1788. This divine, after a year or two, visited Havana and some

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parts of South America to obtain subscriptions to defray the debt incurred by the trustees. The Rev. Mr. Burke filled the place during Mr. O'Brien's absence. His mission was successful, and some time after his return the Rev. Mathew O'Brien was associated with him in St. Peter's.

"Hoping this may furnish an outline for the inclosure intended for the corner-stone of the new St. Peter's,

"I remain the trustees, etc., humble servant,

"GEO. B. RAPELYE."

"The document, of which the following is a copy, is also interesting, standing as it does, as if in bold relief, an evidence of the superiority of popular over monarchical or even mixed government. Had the struggle for American independence failed the era of civil and religious liberty might yet not have commenced in this hemisphere, and the conscientious exercise of religion might yet be denied to the Catholic. Better fortune awaited him and America. In the year 1777, while the war of independence was in fearful progress, the people of the State of New York, by their representatives in convention assembled, did approve the Declaration of Independence adopted by the general Congress on the previous fourth day of July, and resolved 'at the risque of our lives and fortunes to join with the other colonies in supporting it.' The New York convention, among the local provisions for the government of the State, did 'ordain, determine, and declare that free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall for ever hereafter be allowed within this State to all mankind.' The Catholics of the city of New York could not avail themselves of this liberal provision in the popular constitution until the evacuation of the city by the British troops on the 25th of November, 1783. By inadvertence [for such it must have been] the oaths of office provided by law included declarations inconsistent with the religious tenets of Roman Catholics. No sooner did the Catholics make known to the Legislature that they labored under disqualifications never intended to affect them as Catholics than the Legislature promptly yielded the relief prayed for. The following is the copy of the document alluded to in the commencement of this paragraph:

"EXTRACT

From the American Citizen, a daily newspaper printed in the city of New York, dated the twelfth day of February, 1806.

"'The subjoined petition of the Roman Catholic Church, which embraces a number of very respectable citizens, is published to show that their claim, which has been recently agitated in the Legislature of this State with success, is just, and such as no man exempt from religious prejudices can object to. We congratulate the church on the relief which has been granted.

"Religion is most prosperous when it is most free. In all countries religious distinctions are odious, but in none are they more so than in this. Our city representation deserve credit for the zeal and ability which they have manifested on this occasion.'

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"*To the Honorable the Legislature of the State of New York in Senate and Assembly convened:*

"The Memorial of certain citizens resident in the city of New York, professing the Roman Catholic religion, respectfully represents—

"That your memorialists, who compose a considerable portion of this city, while conscious of possessing sentiments of the purest and most steadfast allegiance and loyal attachment to the Constitution of the United States in general, and of this State in particular, and of discharging their social and civil duties with a fidelity inferior to that of no other class of their fellow-citizens, feel with the deepest concern that they are deprived of the benefits of free and equal participation of all the rights and privileges of citizens granted by the enlightened framers of the Constitution of the United States [of which it forms one of the most amiable features], and by the thirty-third section of the Constitution of this State, to all denominations of Christians of what religious profession or worship soever, without discrimination or preference. In direct contradiction to this liberal principle the form of oath prescribed to be taken previously on entering on any office, civil or military, in this State, by subjecting them to a religious test, to which consciences are opposed, operates upon them as absolute disqualification. Less injurious to the feelings and degrading to the character of your memorialists would it have been if the Constitution had not by that section held up to their reasonable expectations a fair participation of the advantages as well as the burthens of citizenship, than to have the cup of equalized rights dashed from their lips by a subsequent determination, and an invidious barrier surmountable only by perjury or apostacy placed between them and those rights, though yielding to none of their fellow-citizens in attachment to the prosperity and independence of the State.

"Your memorialists cannot persuade themselves that the framers of the Constitution in 1777, or the revisors of the laws in 1801, intended that the form of the oath above referred to should leave them and their descendants no alternative between a total exclusion from any office of honor, profit or trust in the State, and a virtual abjuration of the religious principles of their forefathers and themselves.

"They are willing (consistently with these principles), solemnly and without equivocation or mental reservation, to swear that they renounce and abjure all allegiance and subjection to every foreign power howsoever titled, in all matters not only civil but also ecclesiastical, as far as they may interfere with, or in the smallest degree affect the freedom, independence, or safety of the State; but as the Bishop of Rome is the acknowledged supreme head of the profession of which they are members, they cannot renounce and abjure all subjection to the decrees of the Roman Catholic Church, as promulgated by him, in matters purely and solely spiritual, and which cannot interfere either with the civil or religious rights of their brethren of other denominations, without a total dereliction of the religious principles they profess, which inculcate an abhorrence of perjury, as well as of all other crimes and vices that can injure or disturb society. None of those States which adopted the liberal and just principles of the Constitution of the United States can exhibit an instance of any danger or inconvenience having resulted from the non-existence of a religious test. Your memorialists, relying on the justice of their claim and the unprejudiced liberality of this honorable Legislature, flatter themselves the obnoxious part of the law will be repealed, or that it may be modified or explained in any way that may be consonant to the spirit of their memorial, so that they and numerous others citizens of the same profession, resident in the various districts of the State, may have cause to unite with their fellow-citizens in general in self gratulation for the unshackled enjoyment of the invaluable blessing of living under a liberal government, and the influence of benign laws, exempt from the unjust and oppressive disqualifications on the score of religion which disfigure the politics of several of the European nations.

"And your memorialists will for ever pray.

"Signed at a general meeting of the Roman Catholics of the City of New York, convened 6th January, 1806.

"ANDREW MORRIS, *Chairman.*

"JOHN BYRNE, *Secretary.*

"The Rev. William O'Brien continued in the spiritual administration of the church until his death. He died in the year 1810, and was buried in St. Peter's Church.

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"The following detail is correct, or very nearly so:

"The Rev. William O'Brien died in 1810; his body is interred at St. Peter's Church.

"The Rev. Mathew O'Brien was, during part of the time in which the Rev. William O'Brien was pastor, an assistant priest at St. Peter's Church. This gentleman had the chief care of the church during the illness and confinement to his bed of the pastor, William O'Brien, which lasted some years and terminated in his death. On the demise of the Rev. William O'Brien, he was succeeded by the said Rev. Mathew O'Brien, who, after some years, voluntarily quit the city, from what cause or motive is not now known.

"The Rev. John Byrne was assistant priest during the time in which the Rev. Mathew O'Brien officiated as pastor, and also for some time during the life of the Rev. William O'Brien.

"The Rev. Anthony Kohlman succeeded the Rev. Mathew O'Brien as pastor of St. Peter's Church. He was aided by the Rev. Benedict Fenwick, now Bishop of Boston, and also by the Rev. Paul Kohlman, brother of the above Anthony. On the retiring of these gentlemen from the care of the church, the spiritual administration was placed in the hands of the Rev. Charles French. The Rev. Paul Malou acted as assistant priest. This latter gentleman died at New York, and was buried in the cemetery of St. Patrick's Cathedral.

"On the retirement of the Rev. Mr. French, the Rev. Doctor John Power, the present incumbent, took charge of the church. He was also appointed vicar-general of the diocese, and has during every vacancy in the bishoparch, and every temporary absence of the bishop, administered the spiritual concerns of the diocese with great and useful ability.

"The first Bishop of New York was the Right Rev. Luke Concanen. He was consecrated at Rome, and remained in some part of Italy until his death, in about two years after his consecration. It was said, how truly is not now known, that this divine was extremely anxious to reach his diocese, and had, for that purpose, proceeded to go towards the coast, where he intended to embark, but was prevented by fears or jealousy or private political motive or design of Murat, who then reigned king of Naples. The Bishop, it is said, was ordered to repair to a designated convent, where he terminated his earthly existence, a conclusion, it is supposed, prematurely caused by grief—a broken heart.

"The Right Rev. John Connelly, also consecrated at Rome, was the second Bishop of New York. He arrived in his diocese in the year——, died February, 1825, and is interred in a vault under the cathedral church of St. Patrick, at New York."

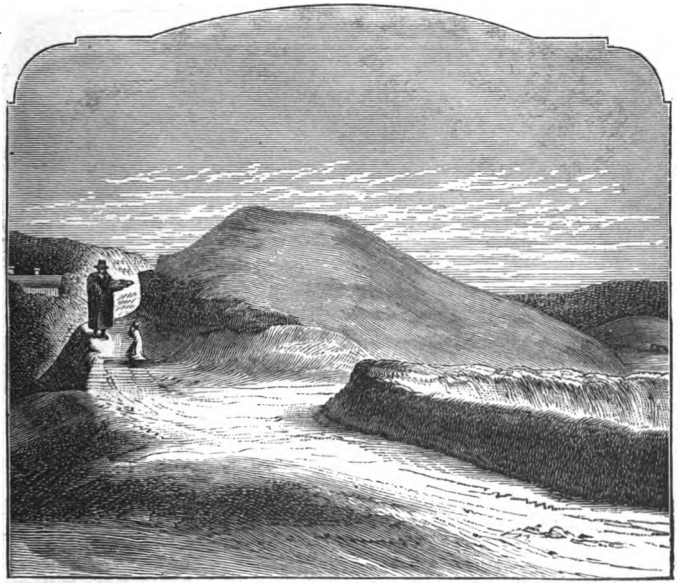
Archbishop Hughes, in his sermon in St. Peter's, styled it:

"The very cradle of Catholicity, the very spot upon which the altar was permanently erected for the first time in the State of New York—this church, the oldest and most endeared by every fond recollection of the oldest families."

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MOUNDS ON THE BATTLE-FIELD OF CLONTARF.

PERHAPS the very best account of this great battle is to be found in Father O'Hanlon's *Lives of the Irish Saints,* Numbers 47, 48, and 49, a work but too little known in this country. We give two engravings from this work of the places where were buried those who fell that day in battle. As Father O'Hanlon says: "The two illustrations here given

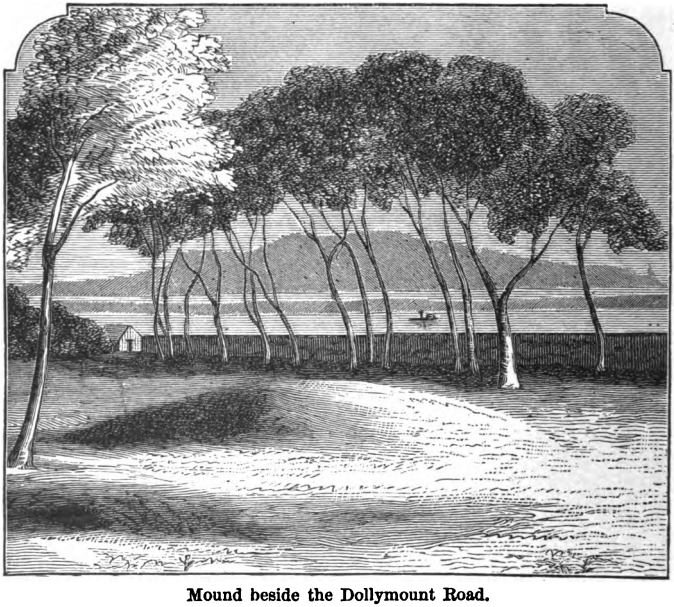


Mound near Clontarf.

represent two of these mounds, thought to be sepulchral, as they are unquestionably artificial. The lower portion of the one near the village has been removed on one side, within present memory. A much-frequented path winds around the base and separates the barrow from a small stream which runs into the sea. The other is beside the Dollymount road, near the North Bull breakwater, with the Hill of Howth in the distance. Here is where the heaviest part of the battle was fought during the day. The Danes were confident of success, as their land and sea forces were united, and they took their position on the sea-shore so as to have easy access

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to their ships in case of defeat. The Irish, under Brian Boru, faced them towards the west, and his line of battle extended over two miles." But we are not going to give an account of the battle—that can be read in Father O'Hanlon's work, and for the purpose of calling attention to his herculean labors in this work we have inserted this notice. He ought to sell one thousand copies in this country—but,



Mound beside the Dollymount Road.

shame to say it, one hundred are not taken. Fifty numbers are now out, and they are sold here at forty cents a number.

One of the best poems on Clontarf is but little known. It was written by John Augustus Shea, father of the present Judge Shea, of this city. One of the verses reads:

"At length, each plan maturely weighed,
'Twas ruled to draw the battle-blade,
And try their banners on the plain;
Where, should they wield the war in vain,
And victory forsake their fray,
Their ships were near them in the bay,
For succor prompt, with ready sail,
To bear them safely from the Gael."

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ALL KNOWN TO THEE.

"When my spirit was overwhelmed within me, then Thou knewest my path."

My God, whose gracious pity I may claim,
Calling thee "Father," sweet, endearing name,
The sufferings of this weak and weary frame
All, all are known to thee.

From human eyes 'tis better to conceal
Much that I suffer, much I hourly feel,
But, oh! this thought does tranquillize and heal:
All, all is known to thee.

Each secret conflict with indwelling sin;
Each sickening fear, "I ne'er the prize shall win";
Each pang from irritation, turmoil, din,
All, all is known to thee.

When in the morning unrefreshed I wake,
Or in the night but little rest I take,
This brief appeal submissively I make—
Lord, all is known to thee.

My all by thee is ordered, chosen, planned,
Each drop that fills my daily cup thy hand
Prescribed for ills none else can understand:
Lord, all is known to thee.

The effectual means to cure what I deplore,
In me thy longed-for likeness to restore,
Self to dethrone, never to govern more,
All, all is known to thee.

And this continued feebleness—this state
That seems to unnerve and incapacitate—
Will work the cure my hopes and prayers await;
That cure I leave to thee.

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Nor will the bitter draught distasteful prove
While I recall the Son of thy dear love;
The cup thou wouldst not for our sakes remove,
That cup he drank for me.

He drank it to the dregs—no drop remained
Of wrath for those whose cup of woe he drained:
Man ne'er can know what that sad cup contained,
But all is known to thee.

And welcome precious can his Spirit make
My bitter cup of suffering for his sake;
Father! the cup I drink, the path I take—
All, all are known to thee.

THE backbone of the Catholic total-abstinence movement must be men who never were drunkards.—*A Catholic Archbishop.*

THE three works on which the fame of Roger Bacon, the Franciscan friar, mainly rests were written in 1265-6, at the request of Pope Clement IV., who when cardinal was sent as papal legate to England, where he made Bacon's acquaintance.

WELL were him that wyste
To warn he mytte tryste—
Better were him that knew
The false from the true.
—*From an Anglo-Saxon saying of the fifteenth century.*

A DOCTOR and lawyer met. What one word may the lawyer use to express that fact?—Metaphysician (*met a physician*). They met again. What other word will express that fact?—Metaphor (*met a-fore*).

WHEN do we read of the decay of nature? ANS.—*When Autumn turns our leaves.*

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"Since Butler's 'Lives of the Saints' there has not appeared in the English language any Catholic work so important as this."—*Dublin Review.*

"This truly Catholic Treasury of Knowledge. . . . A compendious Catholic Encyclopædia."—*American Catholic Quarterly Review.*

NOW READY.

A

CATHOLIC DICTIONARY,

CONTAINING SOME ACCOUNT OF THE

Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church.

By WILLIAM E. ADDIS,

Secular Priest; sometime Fellow of the Royal University of Ireland,

AND

THOMAS ARNOLD, M.A.,

Fellow of the same University.

NIHIL OBSTAT.
EDUARDUS S. KEOGH, CONG. ORAT.,
Censor Deputatis.

IMPRIMATUR.
HENRICUS EDUARDUS,
Card. Archiep. Westmonast.

Die 18 Dec., 1883.

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Archbishop of New York.

Feb. 14, 1884.

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Vincent of Paul, St., Society of.
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" Order of the.
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Votive Mass.
Vows.
Vulgate.

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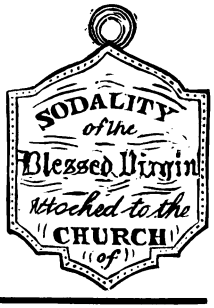
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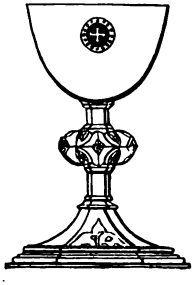
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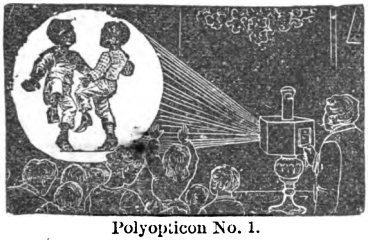
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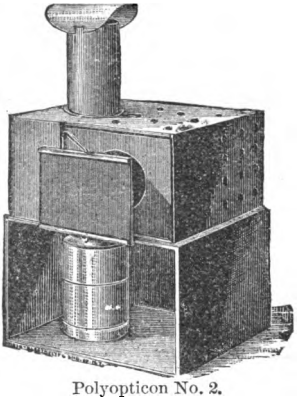
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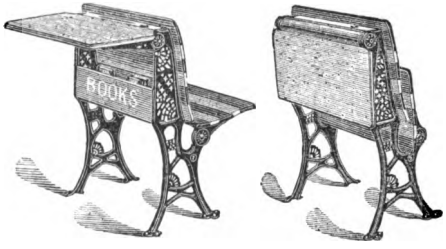
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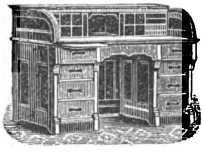
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